

A C L E A R,

SCRIPTURAL DETECTION

O F

Satan transformed into an Angel of Light.

O R

The SOCINIAN CREED, as held by Drs. M'GILL and DALRYMPLE, Ministers of Ayr, exhibited in distinct Articles, illustrated by Extracts from their own WORKS,

A N D

Contrasted with the HOLY SCRIPTURES, and with the SUBORDINATE STANDARDS of the CHURCH of SCOTLAND.

For the Use of the Unlearned.

B Y

J A M E S R A M S A Y,

Minister of the Gospel in Glasgow.

Such are FALSE APOSTLES, DECEITFUL WORKERS, transforming themselves into the apostles of Christ. And no marvel, for SATAN himself is TRANSFORMED INTO AN ANGEL OF LIGHT. Therefore it is no great thing if his *ministers* also be transformed as the ministers of righteousness, whose end shall be according to their works.

2 Cor. xi. 13, 14, 15.

But there were false Prophets also among the people, even as there shall be FALSE TEACHERS among you, who *privily* shall bring in DAMNABLE HERESIES, even denying the LORD that bought them, and bring upon themselves swift destruction.

2 Pet. ii. 1.

Ye therefore, beloved, seeing ye know these things before, *beware* lest ye also, being led away with the error of the wicked, fall from your own stedfastness.

2 Pet. iii. 17.

G L A S G O W:

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M D C C X C.



P R E F A C E.

MANY perilous times have past over the church of Christ, under the new, as well as under the old dispensation. One while, the hand of violence has laid her desolate, and attempted to blot out her memorial. Another while, the spirit of delusion and error, in all forms which diabolical subtlety could contrive, has shed his malignant influence, for poisoning her doctrines, corrupting her worship, and changing her order. ‘If it had not been the Lord, who was on our side, now may Israel say, then the waters had overwhelmed us, the stream had gone over our soul (a).’

The church of *Scotland* has been distinguished in danger and tribulation; but chiefly by *Popish* and *Prelatical* fury. Even amidst the ravages committed upon her worship and order, from the Reformation till the days of heretical *Simpson*, her doctrines continued clear as the sun, excepting a few smaller spots, which evanished almost as soon as seen. But since that remarkable period till now, the darkness of error, as of other corruptions, has spread and thickened; in so much, that if the Spirit of truth do not seasonably interpose and dissipate the horrid gloom, we are like to be buried in the deepest shades that ever covered a Christian people.

For many years indeed, the progress was comparatively slow and imperceptible. The sons of night, how zealous soever, deemed it prudent to move in silence, with caution and as little observation as possible; as the public standards, familiar to, and held in veneration by the great body of the people, the light diffused by their more worthy predecessors in office, and some remaining vigour of discipline, made them ashamed and afraid to avow themselves. But now, when by many ways and in various degrees, which it would be tedious here to point out and illustrate, the confusion and danger are lessened, they proceed with unprecedented boldness and effrontery. Of this the two Doctors of *Ayr* are the most striking examples.

The professed purpose of these Gentlemen is different. The one undertakes to give us a view, principally, of the life and doctrines of Jesus Christ, as the writers of his way are in use to do; the other engages to elucidate

(a) Psal. cxxiv. r. 4.

and apply our Lord's sufferings and death; the former in a kind of short paraphrase on the Four Gospels, illustrated with notes and innumerable scripture references, after the manner of the famous *Biddle*: the latter in a connected and flowing Essay. The one makes no shew of his devotional spirit, and prays but little, until he has discharged himself of every other duty, and made it convenient to dedicate several hours at once *; probably because a fashionable clergyman looks rather awkward, when he is often taken on his knees. The other affects an easy sort of monkery, and almost always holds a breviary in his hand, at once, to vent his own overflowing piety, and to prompt and direct our less lively devotions. Different, also, is the attention they have met with from the public. The works of the one, whether from the thrusts they have received from different quarters, or from their being subjected to the review of the ecclesiastical courts, have made much noise, especially of late, and been eagerly perused. Those of the other whether from the general contempt in which the author's abilities seem to be held, or from the intricacy of the plan on which he has constructed his paraphrase, particularly as encumbered with notes and references, rendering it both tedious and difficult to follow him, are but little known, and scarcely spoken of. But, as their distinguishing sentiments are precisely the *same*, so it is evident they have acted in concert, to impose upon us, each in his own way, a system of refined heathenism, under the notion of the true faith of the gospel, and that with an audacity peculiar to themselves.

It is true, that even these diplomatic chieftains have not the honesty and fortitude, to stand forth openly, in a direct and formal attack on the doctrines of our holy religion, as received and professed by the reformed churches. Both of them carry evidences of men, who, conscious of doing evil, hate the light, and are unwilling to come to it, lest their deeds should be immediately discovered and reproved by all. In their *Arminian* tenets, indeed, they are more barefaced, knowing that walk is now become more frequented by reputable and genteel company; but, in retailing their *Socinian* articles, as distinguished from the former, they chuse to lye closer. Hence their ambiguous phrases, their dark

* Referring to his piece on family worship.

glosses, their deceitful references, their unexpected criticisms, their tacking of propositions, sound and unsound. It must be acknowledged, that in their progress respectively, they seem to rise in resolution, and to be less and less embarrassed with anxiety, as supposing no doubt, the reader is by this time better seasoned, or less suspicious and guarded. Yet it is but here and there, according as the opportunity for putting off the imposture appears favourable, that the hideous features of the scheme are opened: and often it is only by laying together sundry things, purposely scattered in different parts of their work, that you can ascertain their meaning and discover their real sentiments and design.

The case is plain. They question the propriety of insulting and shocking our orthodox prejudices. They are sensible much may be gained by address and stratagem, which would never be carried by open force. And for as pained and big as they have been with the fruit of many years speculation and industry; for as ardent as their desire of making profelytes is; for as single and disinterested as they would be thought; for as great discredit as, what is called, heresy-hunting has fallen in our enlightened, benevolent age and country; for as little as it has been in practice among us for more than half a century,—they cannot altogether set their minds at ease about the temporal consequences of an avowed attack on the established creed, which they have sworn, subscribed, and by their office are engaged to teach and defend. In short, they doubt, and thank God there is some ground for it, whether bad as matters are, the people in these parts are yet sufficiently prepared to see, without disgust and indignation, the RACOVIAN school march openly through our territories, in full Socinian uniforms, with displayed banners, and all the instruments of death.

Notwithstanding, they have assumed an audacity which none of their harbingers in that service could command; such, to be sure, as becomes the importance and dignity of the glorious cause, the increasing numbers and superior abilities of those who are already ranked under the same standard, or are hastening to it, some by longer, others by shorter steps; without doubt, to try what the public spirit can bear, to intimidate the *fanatical* orthodox on the one side, and to raise the courage of their more timid partisans on the other;

and to form a race of intrepid heroes, who in a future period, fast approaching, shall, without seeking the advantage of masked batteries, dark mines, or covered ways, storm and demolish our strongest holds.

Perhaps, there is not any thing, that displays the hardness of one of the Doctors* with greater evidence, than the composed impudence, with which he has the presumption, to represent the differences between Christians and *Socinians*, as lying in words and names, curious and dry speculations, intricate and abstract points of doubtful disputation, which have little or no influence, one way or other, upon any valuable interest of mankind, present or future: and that they ought not to be suffered, in the least, to affect mutual esteem and love; nor even to mark any limits for the closest intimacies of church fellowship: a pretence that indeed has often been advanced by those of his party, but that has so frequently been exposed, and is withal so monstrous, at first mentioning it, to any sensible person in the least acquainted with these matters, that one might justly wonder, how any man should be able to hold up his face and avow it, unless in a nation under the absolute dominion of infidelity and scepticism: For nothing can be more certain and manifest, than that the gospel of JESUS CHRIST is totally different from that of *Socinians*; and that when any Christian church is so unfaithful to her head, and so dead to her own interests, as to retain and cherish in her communion those who openly profess that spurious faith, she stretches out her arms to embrace *Jews* and *Mahometans*. Under all the colourings it can receive from the art of men, to urge a pretence so absurd, amounts to no less than a modest request to extinguish our reason, and throw our Bibles to the flames, for the sake of loving, and living on good terms with a set of baptized infidels, who by depreciating the person, mediatorial character, offices and works of the GREAT GOD, our Saviour, sap the foundations of our faith and hope for eternity.

The assurance of the other Doctor † is equally astonishing, in another way; in pressing his motely paraphrase on parents and teachers of youth, as a model for forming their minds in matters of religion and morality: nor can one easily restrain either his contempt or indignation, at the low, designing

* M'Gill. † Dalrymple.

adulation, which he offers to the latter, for betraying them into his design; now lamenting the poverty and neglect in which they are sunk, then expressing his hopes and pouring out his prayers for their elevation; now celebrating them as the “*prime pillars* of both church and state,” then regarding himself, with all his abilities, honours and learned productions, as no more than their poor humble assistant. Amazing confidence! Unparalleled dissimulation! Can he really expect thus to cajole any sensible, discerning teacher of youth? Thick as this cloud of incense is, it must be a detestable nuisance to such a one. What does he, but, under a profusion of deceitful compliments, tell parents and teachers to their face, that they are so ignorant and stupid, as not to be able to distinguish a New Testament of his *forgery*, from the one given by inspiration of God; and a strange medley of *Socinian* crudities, from the well authenticated and salutary faith of Christians? or that they are so supple and infatuated, as all at once, on the summons of a doughty sugar-mouthing Doctor, not only to desert the faith of the Bible, that of their fathers, and their own faith, and to adopt a system of cunningly devised and destructive fables in the place of it, without any other evidence of the error of the one, or truth of the other, than his bold insinuation;—but also, to instil the fatal poison into the tender unsuspecting minds of those, whom providence hath committed to their care, and for whose culture, while continued under their direction, they are responsible to God, to the church, and to their country.

This would certainly be a great point gained by the new-light Gentlemen. Their detestation of the received catechisms of this, and other reformed churches, and their cautions more or less direct, as might be ventured, against the use of them in schools and families, have been long known. Nor is the reason any secret. They have hated and dreaded them no less, than the *Queen-regent* of *Scotland* did the prayers and preachings of the famous *Knox*, and other reformers of that period; and from similar principles. For well do they know, while the minds of our youth continue to be seasoned with these excellent summaries of Christian faith and practice, their new gospel, with all its daubings, has little chance for a general reception. An early and powerful antidote is thereby administered against the infec-

tion. But, considering the natural depravity of the human mind, could they once prevail with ignorant and thoughtless parents, or with corrupted and treacherous teachers, to introduce their new fangled theories to the acquaintance and respect of the rising generation, their work would be done, without much further need for Essays, Historical paraphrases, or manuals of devotion.

But, whatever becomes of the Doctor's own grand children, on whose parents he has, it seems, made the dreadful experiment, the children of his nephews and the allies of his family *, the descendants of the advertising town-council and session of *Ayr*, upon whom the awful scripture appears to be verified, “the prophets prophesy falsely—and my people love to have it so †;”—we trust in God, he will preserve the rising hopes of our church and country from the execution of the hellish plot; deeply impressing the minds of all who have the charge of youth, with the extent and importance of their trust, and with that solemn account they must shortly give to the Judge of all of their fidelity in discharging it. It is no small advantage that the design is at length publicly avowed. If after this, parents be not doubly on their guard, respecting the principles and modes of religious instruction, adopted by those to whom they commit the education of their children; and if ministers, who have the more immediate inspection of the schools in their several districts, do not watch over them, with closer and unremitting attention, they must bear their own burden. The warning is distinct and exceeding loud.

We are rather encouraged to hope due care, in this respect, will not be awanting, from the general alarm taken in some parts of the country at least, at the threatened inundation of *Socinianism*. If this be a painful disappointment to the eager Doctors of that pestilent heresy, and their deluded votaries; particularly as it serves to convince them, that the field is not yet quite so clear for spreading their ravages, as they imagined; it is a pleasing reflection to the friends of evangelical truth, as it proves the generation to be less sunk in religious ignorance and neutrality, than,

* See Preface to his History, page 14, with the Dedication of his Sermons on Family worship.

† Jer. v. 31. They advertised in the newspapers in favour of Dr. M'Gill.

from some symptoms, they were apt to fear. May the zeal of all be according to knowledge, temperate, well directed, and firm.

Those who have had an active hand in bringing Dr. McGill's *Essay* under judicial review, have deserved well of the church, and of all their fellow citizens; and if they continue to strive lawfully, whatever reproaches are now, or shall hereafter be cast on them, by the enemies of the gospel, they will live in the grateful remembrance of enlightened and pious posterity. It is to be regreted, however, that they have not extended their thoughts and endeavours to Dr. Dalrymple's *History*, since they cannot but know, those of them who have read that work, that both the Doctors are in the very same condemnation. Perhaps they meant to simplify the process, by detaching the one production from the other; resolving to look after the other also, in its turn. If so, less can be said; the rather considering how matters have long stood in the established church. But, be the issue of their struggle against the *Essay* what it will, if, after standing forth, with laudable zeal and fortitude, for its review and condemnation, they shall eventually overlook the *History*, they will forfeit no small portion of their praise for the wisdom that cometh from above, which, though peaceable, is also pure, without partiality, and without hypocrisy.

Nor is the General Assembly to be forgotten. They did more and better, than was generally expected. May we take it as a comfortable sign, that they are now roused from their long and deep lethargy, and are determined, according to the obligations arising from their office and station, and according to what the people of Scotland are entitled to hope for from them, to stand up in future, for the defence of the truth, and for the repression of the insolence of error, as well as of profanity and immorality? Or is their injunction on the Presbytery of Ayr to be considered only as a political manoeuvre, intended, as some are ready to suspect, not only from the reigning inattention and indifference of many years, but from Dr. McGill's boasting of the numbers and strength of, what he calls, the moderate party, to amuse the public for a time, and to find a little work for a few ardent spirits, who wanted employment, either to try their sincerity and firmness, or till that small

vent, and the lapse of a year, uniting with the difficulty, expence, and hazard of the enterprize, should abate their fervour: while the real determination is, if the matter should become serious, to keep exactly by that line of conduct, observed by their predecessors in all processes for error, in the course of the present century, though it should be at the risk of utterly alienating the minds of the people, sufficiently soured already, and of driving them in still greater shoals into dissenting churches? We would gladly hope this last is not the case: and yet, from the complexion of the times, the continued progression of *Socinian* and *Arminian* leaven among the ministers of the establishment, the character and uniform management of some of those who have grasped, and long held the helm of ecclesiastical affairs, there is much ground to fear that it may.

But if it is, and if that shall be proved in the sequel, either by checking the present prosecution, or by acquitting the Doctor, or by accepting some futile explications, and insincere general professions of adherence to the standards of the church, as in some similar cases formerly, it will be demonstrated to the fullest conviction of every reasonable man, that the constitution of this church, as exhibited in her books of public authority, and even as settled at the Revolution, is totally unhinged and destroyed: nothing remaining for the friends of our Lord, but to provide for his honour, the preservation, maintenance, and transmission of his precious truths and ordinances, and their own edification, by a removal into those churches, without the pale of the establishment, where they can find such invaluable interests most effectually secured and vigilantly guarded. For, although much has been done for the demolition of the city of God in this land, especially from the year 1714 and downwards; yet no one, in connection with the church, was ever found so bold, as in a publication to the world, bearing his real signature, and reviewed by the courts, openly to degrade the SON OF GOD into a *mere man*, or a person of *our own order*, to deny his real and proper atonement for the sins of men, or to go about in subverting the divinity and personality of the HOLY GHOST. These exploits were reserved for the hardier *Socinian* Doctors of Ayr. And if they, or either of them, shall escape with impunity, or even without the highest censures of the

house of God, but on an unequivocal, full, and public recantation of their damnable errors, and the most satisfactory professions of repentance, they thereby solemnize the funeral, and seal the sepulchre of the church of Scotland. That matters really stand under these circumstances, will be obvious to every person on an attentive, unprejudiced perusal of the following sheets.

It should seem that much, if not the principal, danger of the *Socinian* scheme, as obtruded upon us by the two late adventurers, arises from the very artful and insidious manner in which they have presented it, combined with the appearances of extraordinary piety and devotion, and of warm respect for the interests of practical religion and morality. The device is far from being new: It is as ancient as the apostolic times at least, and has been practised, more or less, according to their respective abilities, and the circumstances of the people, whom they intended to make a prey, by the principal seducers in every age. But it is well suited to take with the ignorant and unwary. It is not readily apprehended by simple people, unversed in the arts of cunning craftiness, that that system of doctrine can be false and pestilential, which looks so fair, and of which they find such plausible and important improvement can be made; or that those can be wolves, who have the address to array themselves completely in sheeps cloathing; that that man can be a false prophet, who presents all the exterior of one who stands in God's counsel, makes religion his main business, and lives only to recommend and propagate it. It is therefore the design of the subsequent pages, to exhibit the spirit of error, recently appearing among us, in his own proper form; that people may be satisfied he is indeed SATAN transformed into an Angel of Light; or if they should fail of full conviction of this, that they may at least be put upon their guard, and induced to use farther means for their instruction and preservation.

It is fully three years, since the writer formed a design of laying before the public the substance of Dr. M'Gill's system, on the present plan. He had made progress, by taking extracts and otherwise, before he heard of any other entering the same field. But the work was laid aside, without any intention of ever resuming it; partly, because he was unwilling to be the first in drawing attention to so

artful and dangerous a production, and thereby promoting its circulation and perusal; partly, because writers of different denominations soon appeared in several forms of attack; and it seemed probable, that others who had more leisure and ability than he could pretend to, would follow, possibly, in the immediate prosecution of his design. He is far from wishing to detract from the merit of those that have gone before. He read with avidity, and not without satisfaction, all their performances. Some of them appear to him to have done excellently on those branches of the subject, on which they chose to bestow particular attention. Yet he resumed his purpose in June last, and now presumes to stand forth in his own place: partly, because the *Essay* has attracted public observation, and excited, in some places, a ferment and spirit of enquiry, quite beyond what was expected; and he is willing to contribute his services for fixing the minds, and directing the views of those who are not better provided; partly, because *Dr. Dalrymple's History*, of which he had no knowledge till the time last mentioned, a composition of the very same nature, and manifestly calculated to spread the same delusion, has not come under the review of any other writer; and partly, because his plan, which seems not the least eligible, has not been adopted by any who have taken the field against the *Essay*.

It is much to be wished that some friends of the gospel, possessing the requisite time and qualifications, would undertake a scriptural argumentative defence of the several truths attacked by the Doctors, and a confutation of the many abominable and ruining errors advanced by them; or that they would take necessary measures for having the principal books, containing such defences and confutations, put into as general and easy a circulation as possible, among the people of Scotland. The times and the interests of religion call for it very loudly. If so, those who have it in their power to display the banner, in this manner, in behalf of the truth, against the enemy coming in like a flood, must be highly criminal, in with-holding their services. There are comparatively few, however, whose circumstances enable them to purchase books of such a price; fewer, who have leisure to read them, and fewer still, who have a capacity for following laboured arguments, be they ever so clear and just in themselves. The performances adapted to

the use of the *many*, at least on controversial subjects, must be not only of the easiest purchase, but as plain and simple, as the nature of them will, by any means, admit.

For this reason, the object of the present writer is, to exhibit the *Socinian* Creed, as held by the above-mentioned authors, in as clear, short, and comprehensive a summary, as he could, illustrated and confirmed by extracts from their works in their own words; and then, directly to contrast it with the sacred oracles, and the subordinate standards of the church of *Scotland*. It is his sincere desire, and he has made it his honest, studious endeavour, not to impute to them a single sentiment, which they do not hold. He hopes, accordingly, that every article laid to their charge, is supported by full and undeniable evidence. If any instance of the contrary shall be found, he is heartily sorry for it: He wishes the public to see with their own eyes, to sustain no article, but in so far as is clearly proved, and to do justice to the injured.—The testimony of scripture rests on its own authority, can receive nothing from men, and must be decisive among all Christians. Only a few passages of many, that might have been adduced, are selected. Perhaps these are not always the most pertinent; but they are such as appear sufficient to shew, with irresistible evidence, that *Socinianism* is not of God, but abhorred and condemned by him. And here too, it is reasonable, that every man be fully persuaded in his own mind.—The standards of the church of *Scotland*, to which those of all the other reformed churches, on the points in question, as might easily be shewn, were it not tedious and unnecessary, are exactly conformable, profess to be built on the foundation of scripture alone, and declare to all what she has agreed to receive and hold, as her faith, derived from these infallible records. And every one must be convinced, on the slightest comparison, that they, also, stand in a direct and pointed opposition to all the parts of the *Socinian* scheme.

He knows nothing of the report of the Committee of inquiry, appointed by the presbytery of *Ayr*, in consequence of the direction of the General Assembly, further than the public papers have notified. By these it appears, the Committee have observed the same general line of investigation and detection, which he has chosen. And if their report is given to the world, as it is natural to suppose it must, in

due time, he flatters himself it will, so far as it goes, justify that part of the charge which lies against Dr. M'Gill, and likwise elucidate and confirm the contrast. At the same time, he will own, that it was with wonder and grief, he received the information of their restricting their inquiry to *four or five* particulars; since the *Assembly* left the presbytery at liberty, or rather enjoined them, to point out every thing in the *Essay* which they deemed inconsistent with the word of God, and the standards of this Church; and since, if the members of the Committee be of the faith of the Church, as it is said they are, they cannot but have found, on the most superficial examination, a great many other things equally repugnant to the rule, as the articles which they have presented to the cognizance of the courts. Their motives for this conduct remain with themselves, and their counsellors. But if they have thought, by restricting their statement to these parts of the *Socinian* scheme which distinguish it from the *Arminian* system, and which appear more palpable and shocking on the face of the *Essay*, such as those that relate to the person of Christ and his atonement, to induce the *Arminian* members of the Church, to go more easily into the condemnation of the Doctor's book, they are like to meet with a disappointment. Some of these Gentlemen can see as far in certain things as most of their neighbours, and will not fail to give the word to their brethren—*Equo ne credite Teucri.* And, in the mean time, it may be submitted to their serious consideration, politics laid aside, whether, and how far, they have not lost a noble opportunity, the most favourable of the kind that may ever occur to them, of bearing honourable testimony to a great number of most precious and important truths, which have been long assassinated by those that pretend to be their guardians, and left bleeding in our streets.

There is little, or no hope, that what is now, has been formerly, or shall hereafter be offered, on the *Socinian* controversy, will make any salutary impression on the *Ayr* Doctors, or others, who, through their means, have drunk deep into the bewitching spirit of the scheme. With God, indeed, all things are possible. Peradventure he will give them repentance to the acknowledgment of the truth; but, usually, evil men and seducers wax worse and worse, decei-

ving and being deceived(*a*) ; and very rarely are those recovered out of the snare of the devil, who in this manner are taken captive by him at his will(*b*). It is an alarming declaration, at which it becomes all of us to tremble, but exemplified, there is reason to fear, in every age : ‘ And for this cause, ‘ because they received not the love of the truth, that they ‘ might be saved, God shall send them *strong delusion*, that they ‘ should believe a *lie*, that they all might be damned, who ‘ believed not the truth, but had pleasure in unrighteous-‘ nes(*c*).’ What shall we then say, is God unrighteous, who, by leaving men to wander in their own counsels, and giving them up a prey to the wiles of the devil, in this manner taketh vengeance on their unbelief, pride, and other unmortified indulged lusts? ‘ God forbid; for then, how shall ‘ God judge the world (*d*)?’

On others this small, very simple, and unambitious performance, may, through the divine blessing, have some desirable effect. If it shall be useful for informing any, who hitherto have not known what is truth, or for establishing any, who, through the darkness and vanity of their minds, or the sleight of other men, are ready to halt between two opinions; or for confirming any who are already rooted and grounded in Christ, that they may stand firmer against the wind of temptation; or for exciting a spirit of inquiry, where it slumbers, and directing it where indetermined in its motions; or for making the word of God, and the different forms of sound words, received by this church, more familiar to those who profess regard to them—the end will not be lost. And, in order to insure such valuable purposes, that the God of our Lord Jesus Christ, the Father of glory, may give unto every reader the spirit of wisdom and revelation in the knowledge of him, that the eyes of his understanding being enlightened, he may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, is the prayer of

JAMES RAMSAY.

GLASGOW, January 7th, 1790.

(*a*) 2 Tim. iii. 13. (*b*) Chap. ii. 26. (*c*) 2 Thess. ii. 10,—12. (*d*) Rom. iii. 5.

The Reader will please to observe the following things:

First in order, is the ARTICLE, containing the substance of the doctrine taught, more or less, directly, by Drs. M'Gill and Dalrymple, on a larger Type.

Immediately is subjoined the ILLUSTRATION of the Article, in the words of the Authors, on a smaller Type.

Then follows the CONTRAST, from the scriptures, the *Westminster Confession of Faith* and Catechisms, on the same Type.

M and D prefixed to the Articles and Illustration mean Dr. M'Gill and Dr. Dalrymple respectively.

The books referred to, are Dr. M'Gill's PRACTICAL ESSAY ON THE DEATH OF JESUS CHRIST, Dr. Dalrymple's HISTORY OF CHRIST, and his FAMILY WORSHIP explained and recommended*.

The References are thrown to the foot of the Page, by a small character, in the order of the Alphabet; first those in the Illustration, and then those in the Contrast.

The second figure in the Reference to Dr. Dalrymple's *History* points to the corresponding figure in his Paraphrase; where, or in the subjoined note, the words are found.

CONF. Signifies Confession of Faith; L C Larger Catechism; S C Shorter Catechism; and Q the Question of each, from the answer to which the quotation is made.

The Latin Phrase, *ut supra*, sometimes occurring in the illustration, signifies *as above*, and intimates that the following words of that quotation stand as in the Article.

As the Socinian system is connected, and the parts have a mutual dependence, to form a proper judgment of it, and of the justice here done to it, it will be necessary to peruse not one or two of the articles, illustrations, and contrasts, only, but the whole.

* Dr. Dalrymple, in the Preface to his History, speaks of a book of REFLECTIONS, which he intended at that time, it seems, to give to the world, and which he desires the reader to consult, as he goes on, along with the Paraphrase and Notes. But, at the end of his work, he tell us the same reflections remain as yet with himself, and insinuates a doubt whether they shall ever be published. The reason of his hesitation is obvious: These would have discovered his sentiments about several things more clearly, than he thinks they are already, and than he chuses they should for the present. His Catechism, lately published, has not come to the hand of the Author, else what lights it holds out would have been used.

A C L E A R,

SCRIPTURAL DETECTION

O F

Satan transformed into an Angel of Light.

Of the writers of Sacred Scripture.

ARTICLE I. D. THE writers of sacred scripture, at least the Evangelists, were not always under the immediate infallible guidance, and effectually determining power of the Holy Ghost, even as to the matters of their record; but, to say no more, were occasionally left, in the concealing or narrating of facts, to their own pleasure and discretion: And in sundry instances they have used this liberty, as swayed by partial affection, by the dictates of other men, by interested and prudential considerations, or even by the apprehended beauty of circumstances.

ILLUSTRATION. D. The Lord appointed other seventy also. "Luke is the only Evangelist who gives us this history, probably owing to his being one of them himself, agreeable to ancient tradition" (a). They that received tribute-money came to Peter, &c. "St. Augustine says Mark, who was a disciple of Peter, omits this, because it was honourable to that apostle,—and perhaps *his master forbade him*, to insert such things as tended to aggrandize him" (b).—The temple how it was adorned, &c. "No impostor would have foretold an event so unlikely and disagreeable. John says nothing of it, *lest* any should have said the prophecy was forged after the event" (c). Jesus shewed himself again, &c. "an appearance full of grace and beauty, therefore preserved by his intimate" (d).

CONTRAST. All scripture is given BY INSPIRATION OF GOD (a). When the spirit of truth is come, HE he shall guide you into all

ILLUS. (a) P. 277. 1. (b) 238. 1. (c) 386. 3. (d) 501. 1.
CONT. (a) 2 T. iii. 16.

Of the authority of Scripture, and the liberties that may be taken with it.

ARTICLE II. *M. D.* We are under no obligations to submit implicitly to the decisions of scripture, and to form all our sentiments in matters of religion by it. As it is a nose of wax that may be moulded into any shape and set in all directions, we are free, without respect to its pretended authority, the obvious meaning of particular passages, the context or the analogy of faith, to twist it into coincidence with our own preconceived opinions and prejudices of every

truth (*b*). He shall teach you all things, and bring all things to your remembrance (*c*). The prophecy came not in old time by the will of man; but holy men of God spoke, *as they were moved by the Holy Ghost* (*d*)—because when ye received the word of God, which ye heard of us, ye received it, not *as* the word of *men*, but as it is in truth the word of God (*e*).

Under the name of the holy scripture, or the word of God written, are now contained the books of the Old and New Testament, which are these—Matthew, Mark, Luke, John, &c.—all which are given by inspiration of God, to be the rule of faith and life. The authority of the holy scripture, for which it ought to be believed and obeyed, dependeth WHOLLY upon GOD, who is truth itself: And is therefore to be received, because it is the word of God (*f*).

ILLUSTRATION. *M.* By one man's disobedience many were made sinners “or treated as such, by being adjudged to death”—By the obedience of one shall many be made righteous—“by being restored to life (*a*).”—And admired in all them that believe, “of all them, &c” (*b*). We shall be also (“that is, we ought to be”) in the likeness of his resurrection (*c*).—Eternal life, which God that cannot lie promised (“i. e. decreed to promise”) before the world began (*d*).—Knowing, that the Father had given, “that is, decreed to give” all things into his hand (*e*). There must also, of necessity, be the death of the testator, “of the victim appointed to confirm it” (the covenant.) It is of no strength at all, while the testator liveth. “While the appointed victim of ratification liveth (*f*).” Christ Jesus, who being in the form of God, thought it no robbery to be EQUAL WITH GOD.—“Did not hold it for a prey (*b*) J. xvi. 13. (*c*) xiv. 26. (*d*) 2 P. i. 21. (*e*) 1 Th. ii. 13. (*f*) Conf. Chap. i. 2. 4. See on the following article.

ILLUS. *M.* (*a*) P. 279. (*b*) 309. (*c*) 451. (*d*) 241. (*e*) 312. (*f*) 351.

kind. By the invention of allusions, references to popular opinion, the dexterity of glossing and the several arts of criticism, we may restrict its sense or enlarge and pervert it. We may impose on it any sense, or squeeze it into no sense, as suits our conveniency. Nor do we run any hazard, or

to be as God" (*g*). Of this high advancement of the Son of man the *first visible effect*, was the publication of the gospel in the world, and free admission of men of all nations into the church (*i*). — Any temporal good whatever, though this also is generally theirs, (*the enjoyment of the disciples of Christ*) as much or more than others" (*k*).

D. The Father—*bath* committed, "or decreed to commit," all judgment to the Son (*a*). And the small fishes *he blessed*—“ *he blessed God for*, imploring at the same time his continued goodness (*b*).” I AM the living bread, which came down from heaven. “ I am the bestower of that living bread (*c*).” And where I AM (“ or shall be”) ye cannot come (*d*). He lift up his hands and BLESSED them—“ He lift up his hands over them, and solemnly blessed, or *prayed to God for them* (*e*).” The Son of man is delivered into the hands of men—“ *is soon*, by means of a traitor, *to be delivered*. What was certainly and quickly *to be done*, is spoken of by Mark as already done. J. xii. 13. xvii. 24. E. ii. 5, 6. H. xii. 22. (*f*). Thou shalt go before the face of the LORD,—“ the face of the Lord’s *Christ*” to prepare his way (*g*).—a people prepared for the LORD—“ for receiving the Lord in *his illustrious Christ* (*h*).” All that the Father hath are MINE—“ all things belonging to your office and the good of the church; to be restricted to the subject in hand (*i*).” Thomas answered MY LORD AND MY GOD! “ my Lord indeed!! and O my God! what have I been witness unto (*k*).”

The same day, when the even was come, &c. “ or rather *one of these days* (*l*).” And all the DEVILS “ or mad-men, believing themselves to be under such deplorable influence” besought him, saying, send us into the swine (*m*). An ANGEL went down, at a certain season, into the pool—“ the common belief was so. — This water had *probably*, at some particular times medicinal virtues (*n*).” If one went unto them from the dead, they will repent—“ This

(*g*) 414. (*h*) 412. (*i*) 298. See in opposition to it A. ii. to the x.
(*k*) 394. See how this contradicts J. xvi. 33. M. xvi. 24. I C. i. 26—28.
I. ii. 5. Ps. lxxiv. 19.

D. (*a*) P. 110. 13. (*b*) 222. See the like correction on M. xiv. 22.
P. 419. 2. on L. xxiv. 30. P. 495. (*c*) 208. (*d*) 254. 4. 5. (*e*) 510.
(*f*) 238. 5. (*g*) 28. 16. (*h*) 20. 27. (*i*) 441. 14. (*k*) 590. (*l*) 90. 1.
(*m*) 93. 3. (*n*) 126. 8.

forfeit any portion of our reputation as Christians by *direct* and *flat contradictions*. Especially may those liberties be taken, when we are in danger of being deceived into too high an esteem of JESUS CHRIST.

seems *probable*, but is not at all certain." And HE said unto them, if they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead (o).

CONTRAST. To the law and to the testimony, if they speak not according to this word, it is because there is no light in them (a). He that heareth you, heareth me, and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me. (b). We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light, that shineth in a dark place (c). See that ye refuse not him that speaketh: For if they escaped not, who refused him that spoke on earth, much more shall not we escape, if we turn away from him, that speaketh to us from heaven (d). If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jefus Christ, and to the doctrine according to godliness; he is proud knowing nothing, but doting about questions and strifes of words,—perverse disputings of men of corrupt minds and destitute of the truth (e). If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his name out of the book of life, and out of the holy city, and from the things which are written in this book (f). Every word of God is pure.—Add thou not to his words, lest he reprove thee, and thou be found a liar (g).

Unto which (scriptures) nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men. The supreme Judge, by which all controversies of religion are to be determined, and in whose sentence we are to rest, can be no other but the Holy Ghost, speaking in the scripture (h). The holy scriptures of the Old and New Testament are the word of God, the only rule of faith and obedience. The holy scriptures are to be read with a high and reverend esteem of them; with a firm persuasion, that they are the very word of God;—with a desire to know, believe and obey, the will of God revealed in them; with diligence and attention to the matter and scope of them; with meditation, application, self-denial, and prayer (i).

(o) 326. 2. These are a *very small* specimen, as the reader will find in our progres.

CONTR. (a) If. viii. 20. (b) L. x. 16. (c) 2 P. I. 19. (d) H. xii. 25. (e) 1 T. vi. 3—5. (f) Rv. xxii. 18. (g) Pr. xxx. 6. 7. See Ps. xix. 7—11. Ps. cxix. 105. A. xvii. 11. 2 P. iii. 16. (h) Conf. Chap. i. 6. 10. (i) L. C. Q. 3. 158. S. C. Q. 2. 90. See on preceding article.

Of Revealed Religion.

ARTICLE III. *M.* In revealed religion there are no *mysteries*, or doctrines above the sphere, and dissonant to the apprehensions of natural reason. It does not require superior capacity and penetration of any kind to understand it aright, and to our everlasting happiness, so much as that honest mind, which may be found with those who as yet are unwise to salvation. Every part of it is so consistent with reason, the original gift of God, and possessed by every man, that all its doctrines, fairly interpreted, are perfectly consonant thereto. It is therefore so intelligible, that with reasonable attention and honest views, without any extraordinary assistance, it may be sufficiently known and understood by all.

ILLUSTRATION. *M.* “This divine philosophy—does not require capacity and penetration to understand it, so much as an honest mind. He who applies this to it, though he be otherwise simple and unlearned, will soon *be made* wise to salvation. It (the gospel) encourages and requires the faithful exercise of that leading faculty of man, which we call reason, and *all* its words fairly interpreted are perfectly consonant thereto (*a*). It is, (revealed truth) therefore, intelligible, and may, with reasonable attention and honest views be understood and known. It is consistent in every part with itself, and with reason the original gift of God” (*b*).

CONTRAST. But we speak the wisdom of God in a *mystery*, even the *hidden* wisdom, which God ordained before the world, to our glory (*a*). And without controversy, *great is the mystery* of godliness: God was manifest in flesh, &c (*b*). Unto all riches of the full assurance of understanding, to the acknowledgement of the *mystery* of God, and of the Father and of Christ (*c*). Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him. But God hath revealed them to us by his Spirit: for the Spirit searcheth all things, yea the *DEEP* things of God.—The things of God knoweth *no man*, but the Spirit of God—The natural man receiveth not the things of the Spirit of God: for they are foolishness to him; neither *can* he know them, because they are spiritually discerned (*d*).—The Greeks seek after wisdom: But we preach

ILLUS. *M.* (*a*) P. 469. (*b*) P. 532.

CONTR. (*a*) 1 C. ii. 7. (*b*) 1 T. iii. 16. (*c*) Co. ii. 2. *M.* xiii. 11.
1 C. iv. 1. (*d*) 1 C. ii. 9—14.

Of the Divine Perfections.

ARTICLE IV. *M.* God cannot be possessed of infinite perfection: Particularly, he must be deficient in goodness, wisdom, and justice; nor can he have any claim to absolute independence. For he gave a law to man which required perfect obedience, and that could not be violated without a forfeiture of some portion of his happiness; while yet he knew, that, from the very constitution of his nature, he was utterly unable to keep it, and under a moral necessity of transgressing it. He adjudged the whole posterity of Adam to innumerable calamities, and to temporal death, without finding them guilty of any crime. He may, and often does inflict all sorts of sufferings in this world upon the human race, in virtue of his absolute sovereignty, and without respect to *sin* as the *moral cause* of them; sometimes, for the sake of trial, exercise, and improvement, to exhibit eminent examples of goodness, and to prepare the persons themselves for higher honours and rewards. Nay he so governs the world, that the most innocent and virtuous, in this respect, suffer in great extremity on account, and sometimes in the stead of sinners. He is so subjected to the will of his rational creatures, particularly of man, that his power is thereby limited and checked; his most fixed purposes

Christ crucified, to the Jews a stumbling block, and unto the Greeks *foolishness* (*e*).—May give unto you the Spirit of wisdom and revelation in the knowledge of him; the eyes of your understanding being enlightened, &c (*f*). Every man, therefore, that hath heard and *learned of the Father* cometh to me (*g*). Blessed art thou—flesh and blood hath not revealed it unto thee, but *my Father* which is in heaven (*h*). Ye have an *unction* from the *holy One*; and ye know all things—The same *anointing teacheth you* of all things (*i*).

The whole counsel of God, concerning all things necessary for his own glory, man's salvation, faith and life, is either expressly set down in scripture, or by good and necessary consequence may be deduced from scripture—Nevertheless, we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the word (*k*).

(*e*) I C. i. 20, 23. (*f*) E. i. 17, 23. (*g*) J. vi. 45. (*h*) M. xvi. 17. (*i*) I J. ii. 20—27. See also E. iv. 18. A. xxviii. 24—27. M. xi. 25, 26. Ps. cxix. 130. (*k*) Conf. Chap. i. 6. L. C. Q. 43. 67. S. C. Q. 24. 31. See on article XXXVII.

may be, and often are, by the same interference, altogether defeated.

D. Some disorders are procured at the hand of God by sin, but others are not. And there are afflictions personal

ILLUSTRATION. M. "That a frail and fallible creature, such as man is in his best estate, endowed with animal passions, as well as reason, and allied, by the constitution of his nature, both to angels and to brutes, should be able to secure his happiness for ever by his own perfect obedience, *he who made him, knew it to be impossible.* At the same time the law, which is the law of eternal rectitude and truth, could not, in the nature of the thing, require less of man, as the rule of his conduct; *i. e.* it could not permit him to neglect, or violate his duty in any instance or degree, without becoming liable to *punishment*, and *forfeiting some portion of his happiness.*—Nor could he sustain any hurt by trying his strength in this way, to the utmost, and endeavouring to gain eternal life, if he could, by his own obedience (*a*). They, indeed, (our first parents) from that moment, became subject to inevitable death, with all their posterity. But it was the good pleasure of Almighty God, that this death should not be eternal, but only temporary (*b*). The sins of parents are punished in the calamities of their *innocent offspring* (*c*). By the disobedience of one many were made sinners, or treated as such, by being adjudged to death (*d*). There may be suffering, where there is *no guilt*, and consequently no punishment intended (*e*). There are sufferings, which are no punishment; as, 1st, The effects of God's sovereignty. 2d, Those which come for probation or trial. 3d, Those, which are sent for the exercise and increase of virtue. 4th, Those, which good men are involved in, through the neighbourhood of sinners. 5th, Those which prevent sin and misery. Those sufferings in this world only are punishments, where sin is the natural or *moral cause of suffering* (*e*). Affliction—may very fitly be made the portion of those who are most dear to him—for the trial, exercise, and improvement of their virtues; for the sake of giving the world, in them, more eminent examples of goodness, and for preparing them to enjoy higher honours and rewards in the life to come. These are reasons sufficient to justify the rectitude of the divine government, even in the afflictions of Christ, who knew no sin, and much more may they do the same with respect to ours (*f*). *Innocent* persons suffer on account of the wicked (*g*). It often happens likewise that the innocent and virtuous suffer through the malignity of sinners, and *on their account*, and sometimes even in their *stead* (*h*). It was (God's sending his Son to be a propitiation)

ILLUS. M. (*a*) P. 238, 239. (*b*) 240. (*c*) 274. (*d*) 279. (*e*) 164.
(*f*) 516. 517. (*g*) 274. (*h*) 273.

and relative, which are not deserved by ourselves or by our connections.

with a view to ensure, *as far as possible*, the success of God's gracious counsels in our behalf (*i*). God hath already saved us, so to speak, *as far as depends on him*.—Can you resist any longer the Father of your spirits, after he hath appointed such expensive means to reclaim you? *Yes*, you *may* after all (*k*). Shall I rather resolve to frustrate all the designs of mercy in my behalf; and after every thing is prepared on the part of heaven, with such cost and labour, to put me in possession of immortal bliss, shall I wilfully draw back, and plunge myself into everlasting perdition (*l*)?"

D. Many Jewish disorders were brought on by sin (*m*). Neither hath this man "*so sinned as to deserve this great evil*," nor yet his parents (*n*).

CONTRAST. Canst thou by searching find out God? Canst thou find out the Almighty to perfection? It is as high as heaven, &c (*a*). To the King eternal, the *only wise* God (*b*). O the depth of the riches both of the wisdom and knowledge of God (*c*)! Thou art *good*, and dost good (*d*), abundant in goodness (*e*). All his ways are judgment: a God of *truth*, and without iniquity; just and right is he (*f*). He doth whatsoever pleaseth him (*g*). He doth according to his will in the army of heaven, and among the inhabitants of the earth: None can stay his hand, or say to him, what dost thou (*h*)?

Lo, this only have I found, that God made man upright, &c (*i*). God created man in his own image, in the image of God created he them (*k*). She took of the fruit thereof, and did eat: and gave also unto her husband with her, and he did eat (*l*). In Adam all die (*m*). By one man *sin* entered into the world, and *death by sin*; and so death passed upon all men, for that all have sinned. For until the law, sin was in the world, but sin is not imputed where there is no law. Nevertheless, death reigned from Adam to Moses, even over them that have not sinned after the similitude of Adam's transgression. By one man's disobedience, many were made sinners (*n*). That be far from thee, to do after this man-

(*i*) 399. (*k*) 404, 405. (*l*) 332.—*D.* (*m*) P. 85. 5. (*n*) 267.—See also on Articles XXII. XXIII. LIV.

CONTR. (*a*) Jb. xi. 7—9. (*b*) 1 T. i. 7. (*c*) R. xi. 33, 34. xvi. 26. (*d*) Ps. cxix. 68. (*e*) Ex. xxxiv. 6. Zc. ix. 17. Ps. xxxi. 19. iii. 1. M. xix. 17. (*f*) Dt. xxxii. 4. Nm. ix. 33. Is. vi. 3. D. ix. 7. (*g*) Ps. cxv. 7. (*h*) D. iv. 35. Ps. cxxxv. 6. E. i. 11. (*i*) Ec. vii. 29. (*k*) Gn. i. 27. E. iv. 24. Co. iii. 10. (*l*) Gn. iii. 6. comp. ii. 16, 17. iii. 13. 2 C. xi. 3. (*m*) 1 C. xv. 22. (*n*) R. v. 12—19.

Of the Punitive Justice of God.

ARTICLE V. M. There can be no human passions in God: and therefore his *severity*, *wrath*, and *vengeance*, can be no more than his necessary hatred of sin, and the manifestation thereof in works of judgment, arising from the infinite purity of his nature. Yet since the scripture represents the punishment of sin, as the effect of his severity, wrath, and vengeance, we must hold, that the branch of

ner, to slay the righteous with the wicked; and that the righteous should be as the wicked, that be far from thee. Shall not the Judge of all the earth do right (*o*). As the soul of the father so also the soul of the son is mine: the soul that sinneth shall die.—The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son. The righteousness of the righteous shall be upon him: and the wickedness of the wicked shall be upon him (*p*). He doth not afflict willingly, nor grieve the children of men (*q*). Thine own wickedness shall correct thee, and thy backslidings shall reprove thee (*r*). But he is of one mind, and who shall turn him? and what his soul desireth, even that he doth (*s*). There are many devices in a man's heart, but *the counsel of the Lord, that shall stand* (*t*). The Lord bringeth the counsel of the heathen; HE maketh the devices of the people of none effect. The counsel of the Lord standeth for ever, and the thoughts of his heart to all generations (*u*).

There is but one only living and true God, who is *infinite* in being and *perfection*—*most wise, most holy, most free, most absolute*—*abundant in goodness*, and withal *most just* (*v*).

ILLUSTRATION. M. “The punishment of sin is *not* represented in scripture as the *necessary effect* of the *justice* of God, but rather of his *severity*, *wrath*, and *vengeance*,—Rom. ii. 22. And though these are never exercised without justice, Rom. iii. 5. yet justice does not require them to be exercised, when the sinner repents (*a*).—God *abates* of his own right, that the condition of man may not be forlorn. Where there is right, there is a power to moderate, and abate of that right, yea, to part with it, if we please. Any man may take less than his right; may pardon upon any satis-

(*o*) Gn. xviii. 25. (*p*) Ezk. xviii. 4—26. (*q*) La. iii. 33. (*r*) Jr. ii. 19. Ps. xxxviii. 5. li. 4. If. lvii. 17. La. iii. 39, 40. (*s*) Jb. xxiii. 13. (*t*) Pr. xix. 21. (*u*) Ps. xxxiii. 9—11. xciv. 11. Ps. ii. 1—4. Pr. xxi. 30. If. viii. 9. See also on Article LIV. (*v*) Conf. chap. ii. 1. L.C. Q. 7. S. C. Q. 4.

distributive justice, which consists in awarding to, and inflicting on the criminal, condign punishment, and which is usually called *punitive justice*, is not essential to God, and necessary to his glory. Though the sovereign Lord, and moral Governor of the world, he may abate or relinquish his rights, in a full consistency with the glory of his dominion, of his justice and holiness, and the maintenance of his government as easily, as we may abate or relinquish our personal rights, in respect of one another: And so he may pardon sin without adequate satisfaction, or indeed *any satisfaction* at all. And when divine punishment is found proper and expedient, it

faction, or upon no satisfaction. We all say, *we* have this right, and will we *deny* it to GOD (*b*)? Punishment has in it the notion of a *remedy*, and has the place of a *mean*, not of an end. Now, as no more of a mean is to be designed, than what is necessary to the end, and a mean is considerable only, as it has a relation to the end; —therefore, if the sinner repent, there can be no necessity for punishment; for the end is obtained without it: And there is *nothing* in punishment, *save as a mean*, in which God can take content (*c*). Had he not been gracious and compassionate, he would never *have continued our race*, far less restored us to the hope of everlasting happiness, after we had, by our disobedience, forfeited all pretensions to it (*d*)."

CONTRAST.—Forgiving iniquity, transgression, and sin, and will *by no means* clear the guilty (*a*). The Lord is slow to anger, and great in power, and will *not at all* acquit the wicked (*b*). But the wicked, and him that loveth violence, his soul hateth. Upon the wicked he shall rain snares, fire, and brimstone, and an horrible tempest: this shall be the portion of their cup. FOR the righteous Lord loveth righteousness, his countenance beholdeth the upright (*c*). Thou art righteous, O Lord, because thou hast judged thus. For they have shed the blood of saints (*d*). Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness, for the remission of sins that are past, through the forbearance of God. To declare I say at this time his *righteousness*, THAT HE MIGHT BE JUST, and the justifier of him, which believeth in Jesus (*e*). The Lord hath made all things for himself, yea even the wicked for the day of evil (*f*). What if God, willing to shew his

(*b*) 251. (*c*) 263. (*d*) 249.

CONTR. (*a*) Ex. xxxiv. 7. (*b*) Nh. i. 3. (*c*) Ps. xi. 5—7. (*d*) Rv. xvi. 5, 6. (*e*) R. iii. 25, 26. See Ps. xxxiv. 16. H. i. 12, 13. Jr. v. 9. 29. xliv. 4—6. Is. i. 21—24. H. ii. 10. (*f*) Pr. xvi. 4.

has in it the notion of a *remedy* only. There is in it nothing, save as a *mean of repentance*, in which God can take content. Hence the punishment of the *devils* and damned spirits in hell, (if there be any such place) as well as of all wicked men on earth, is a *remedy* for their *moral diseases*. If that remedy proves effectual, they will be, of course, delivered from their torments; and if not, these must unquestionably come to an end. Agreeably to this, the compassion of God required the discontinuance of our race, after we had, by our disobedience, forfeited all pretensions to the hope of happiness, unless he had restored us to that hope *.

wrath, and to make his power known, endured, with much long-suffering, the vessels of wrath fitted for destruction? For the scripture faith unto Pharoah, even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth (g). Thus shall mine anger be accomplished, and I will cause my fury to rest upon them, and I *will be comforted* (h). Therefore will I stretch out mine hand against thee, and destroy thee: I am weary with repenting, &c (i).—When the Lord Jesus shall be revealed, in flaming fire, &c. who shall be punished with *everlasting destruction*, from the presence of the Lord and from the glory of his power (k).—Into hell, into the fire that *never* shall be quenched. Where the worm dieth not, and the fire is not quenched (l). But the children of the kingdom shall be cast into outer darkness. There shall be weeping and gnashing of teeth (m). And the smoke of her torment ascendeth up, *for ever and ever* (n). God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment (o).

—That both the *exact justice* and rich grace of God might be glorified in the justification of sinners (p). Every sin, even the least, being against the sovereignty, goodness and holiness of God, and against his righteous law, deserveth his wrath and curse, both in this life, and that which is to come, and *CANNOT BE EXPIATED* but by the blood of Christ (q). In the fifth petition—acknowledging that we, and all others, are guilty both of original and actual sin, and thereby become *debtors to the justice of God*; and that neither we nor any other creature can make the least satisfaction for that debt, we

* See Article LXXI.

(g) R. ix. 17—22. (h) Ezk. v. 13. (i) Jr. xv. 6, 7. Is. xlvi. 13—15.
 (k) 2 Th. i. 7—9. (l) M. ix. 43—48. (m) M. viii. 12. xxii. 13. xxiv. 51.
 xxv. 30—46. (n) Rv. xiv. 10. 11. xix. 2. 3. xviii. 20. (o) 2 P. ii. 4.
 comp. Ju. vi. 7. M. xxv. 41. See on Articles LXVI. LXVII. (p) Conf.
 xi. 3. (q) L. C. Q. 152.

Of the HOLY GHOST.

ARTICLE VI. *M.* The divine Spirit, or the HOLY GHOST, is not a *person* in the Godhead, or an intelligent subsistent in the divine essence, distinct from the *Father*; but the very Father himself, applying his power in certain operations, and communicating his goodness in certain gifts and powers to men: Or, what is the same, he is not properly speaking a *person*, a distinct intelligent subsistent and agent at all; but only that *attribute* of Deity which we call his power, or that efficacious spirit of power, by which he performs his works.

pray—that God of his free grace would, *through the obedience and satisfaction of Christ*, apprehended and applied by faith, acquit us from the guilt and punishment of sin (*r*).

ILLUSTRATION. *M.* “In like manner, his miracles, or mighty works were done by the Father who dwelt in him, even by the Spirit and finger of God (*a*). The apostles returned to Jerusalem, and waited there, until they received a plentiful effusion of divine gifts and powers, which had been formerly promised them (*b*). The *Spirit*, which means the divine testimonies that were given to Christ, from his baptism to his death, and the miracles that were wrought by him, and his apostles and ministers after him, all proceeding from the *Spirit or power of God*” (*c*).

D. Even the *Spirit of truth*, which proceedeth from the *Father*—“the glorious advocating *Spirit of truth*, which *proceedeth from the house of my father*, and is to reside in my church, he—comp. M. v. 25” (*d*).—When the *Spirit of truth* is come—“Personal actions are often ascribed to things, as L. xxiii. 29. M. vii. 15. E. iv. 29. Is. i. 2. Mi. vi. 2. R. iii. 19. J. vii. 38. 1 C. xi. 14. 1 T. ii. 27” (*e*). Baptising them in the name of the *Holy Ghost*—“name among the Hebrews taken for persons and things” (*f*). The wind bloweth where it listeth—“stiled also *Spirit*, Gn. viii. 1. Ex. xv. 10. Ps. civ. 3. This and other things of nature, which cannot be seen, produce very extraordinary effects. *Will* is here assigned to it, by a personifying figure, &c. R. iii. 19. v. 12, 14, 17. vii. 1” (*g*). Even the *Spirit of truth*—“*personified*, say some as J. xiv. 7, 8, 13, 26. L. ii. 26. 1 C. ii. 20. xii. 11. A. xv. 58. R. viii. 26. *Elegant and emphatical*, see L. xxiv. 49. Similar

(*r*) L. C. Q. 194.

ILLUS. *M.* (*a*) P. 247. (*b*) 227. (*c*) 350.—*D.* (*d*) 433. 16. (*e*) 435. 1. (*f*) 507. 6. (*g*) 65. 13. 14.

D. The Holy Ghost does not necessarily and eternally proceed, in a way of distinct personality, yet possessing the same divine nature, from the Father and Son, or from either of them. All the procession of the Spirit we are to acknowledge, is that of heavenly dispensation and residence in the church of Christ. The truth is, the HOLY GHOST is no more a *person* than *nature* is, the *heavens* and the *earth*, the *mountains*, *rivers* of water, the *law*, and other things of the same kind; which it was the manner of the Hebrews to *personify* by ascribing personal actions to them. He has indeed a *will* assigned to him in scripture; but it is only by the

figurative examples not to be numbered" (*b*). She was found with child of the Holy Ghost—"or power of the highest" (*i*). This spake he of the Spirit—"of the abundant and powerful *gifts of the Spirit*, which they that believed on him should receive to be communicated. The Spirit, under the Old Testament, was given only in drops in comparison. Whereas now, there would be abundance of pure, perennial streams of *grace* and *doctrine*" (*k*). The Spirit of God descending—"the Spirit—with all *its* plenitude of graces. *Spiritual things* must not only be spoken of in a human manner, but sometimes be represented by natural and visible forms" (*l*). He shall be filled with the Holy Ghost,— "or Spirit, that is, with *wisdom and power* far above common" (*m*). Jesus being full of the Holy Ghost—or *a holy Spirit* (*n*). I will put my Spirit upon him—"my Spirit of meekness, humility and goodness." And he shall shew judgment to the Gentiles—"by *public and clear teaching*. Consider well, M. iii. 16, &c. (*o*).

CONTRAST. There are three that bear record in heaven, the Father, the Word, and the *Holy Ghost*, and THESE THREE ARE ONE (*a*). Baptising them in the name of the Father, and of the Son, and of the *Holy Ghost* (*b*). The grace of the Lord Jesus Christ, and the love of God, and the communion of the *Holy Ghost*, be with you all (*c*). I will pray the Father, and he will give you another Comforter, even the Spirit of truth,—the Comforter, which is the *Holy Ghost*, whom the Father will send in my name (*d*). The Spirit of truth,—all things that the Father hath are mine; therefore said I, HE shall take of the things of mine, and shew them

(*b*) 426. 4. (*i*) 29. 2. (*k*) 255. 8. (*l*) 51. 5. (*m*) 20. 21. (*n*) 51. 5
(*c*) 117. 4.

CONTR. (*a*) I. J. v. 7. (*b*) M. xxviii. 19. (*c*) 2 C. xiii. 14. (*d*) J. xiv. 16—25.

fame personifying figure that is used of the *wind*, of the *law*, of *sin* and *death*: a bold figure, it must be owned, but an elegant and emphatical one. The HOLY GHOST then, divested of figure, is no other than the *power* of the Highest, operating in particular ways; as in working miracles, in dispensing spiritual grace and doctrine, in furnishing men with abundant and powerful gifts, and a plenitude of graces. Hence when persons are said to have the Spirit *put on* them, or to be filled with him, it means no more, than that they are endowed with a *holy Spirit*, or with wisdom and power, meekness, humility and goodness, far above common.

to you (e). Through him we have access by one Spirit unto the Father (f).

The Spirit *searcheth* all things, yea the deep things of God (g). Knoweth what is the *mind* of the Spirit, because *he maketh intercession*, according to the will of God (h). All these worketh that one and the self same Spirit, dividing to every man severally as *he will* (i). It *seemed good* to the HOLY GHOST, and to us (k). The Holy Ghost said, separate me Barnabas and Saul, for the work whereunto I have appointed them (l). He acts in a personal manner—He comes (m). He departs (n). He dwells as in a temple (o). He teaches (p). He guides and leads (q). He testifies and bears witness (r). He reproves (s). He is grieved (t), vexed and rebuked against (u). He is the object of prayer (v). Even the Spirit of truth which proceedeth from the Father (w). The Spirit of God moved on the face of the waters (x). Who, through the *eternal Spirit*, offered himself without spot unto God (y). By his Spirit he garnished the heavens (z). Who hath measured the waters in the hollow of his hand. Who hath directed the Spirit of the Lord? Or who, being his counsellor, hath taught him (a).

In the unity of the Godhead there be *three persons*, of *one substance*, power, and eternity—God the Father, God the Son, and God THE HOLY GHOST—The Holy Ghost *eternally proceeding* from

(e) J. xvi. 13. 15. (f) E. ii. 18. See also Is. xlvi. 16. M. iii. 16, 17. G. iv. 6. R. viii. 11. H. ix. 14. 2 Th. iii. 5. Rv. i. 4, 5. (g) 1 C. ii. 10—13. (h) R. viii. 27. (i) 1 C. xii. 11. (k) A. xv. 28. (l) A. xiii. 2. xxviii. 25. (m) J. xvi. 7, 8. (n) 1 S. xvi. 14. xviii. 12. (o) R. viii. 9. 11. 1. C. iii. 16, 17. vi. 19. E. ii. 22. (p) J. xiv. 26. 1 C. i. 13. 1 T. ii. 27. (q) J. xvi. 13. Ps. cxliii. 10. (r) R. viii. 16. J. xv. 26, 27. H. x. 15. 1 T. v. 6—8. (s) J. xvi. 8. (t) E. vi. 30. (u) Is. lxiii. 10. (v) So. iv. 16. Ezk. xxxvii. 9. 14. 2 Th. iii. 5. 2 C. xiii. 14. (w) J. xv. 26. (x) Gn. i. 2. (y) H. ix. 14. (z) Jb. xxvi. 13. (a) Is. xl. 12, 13. Jb. xxxiii. 4. Ps. xxxiii. 6.

Of the DIVINITY of JESUS CHRIST.

ARTICLE VII. *M.* It is warrantable for all, and what Christians expect from the ministers of religion, to give very high titles to the Saviour of the world; such as our *great Lord* and *Master*, our *blessed Lord*, our *divine Saviour*, our *divine Master* and *Lord**. But we should, with most studious caution beware of calling him *God*, the *TRUE GOD*, *JEHOVAH*, *THE MIGHTY GOD*, or by such other names as the scriptures appropriate to the supreme Being; nor should we let any thing fall from us, applied to Jesus, of the same import; lest we should be thought to have formed too high an idea of him, and lead weak people into idolatry. For though we may speak of his *divine nature*, and of his *divinity*, for the sake of accustomed sounds, and to prevent unnecessary alarms, he is not the *true, eternal and independent God*; but only he was *as God*; he resembled him; he appeared *like God* among men. He was the *true image and representative* of God in power, as well as other perfections, as an ambassador, well chosen, is the *true image and representative* of the Father and the Son (*b*). There be three persons in the Godhead, the Father, the Son, and the *Holy Ghost*: And these three are *ONE true eternal God*, the same in substance, equal in power and glory, although distinguished by their personal properties. It is proper to the—*Holy Ghost* to proceed from the Father and the Son from all eternity (*c*).

ILLUSTRATION. *M.* * These titles run through the whole *Essay*, the other are never used, nor is any thing equivalent to them ever ascribed to our Lord.

“ The *divine nature* in him did not absorb the *human* (*a*). It was necessary he should lay aside all appearance of his *divinity* (*b*). Jesus, when in the form of God, and appearing *like him* among men, considered himself as having nothing without him (*c*). The *true image and representative* of God in power, as well as other perfections, he consented, &c (*d*). Every mark of that *majestic dignity and splendor*, whereby he represented God upon earth (*e*). The *heavenly affluence* which surrounded him in this world—in the midst *divine riches* (*f*). In him were *united* the *fulness of celestial endowments and privileges* (*g*).—Not the effect of uncultivated nature, or

(*b*) Conf. Chap. ii. 3. (*c*) L. C. Q. 9, 10. S. C. Q. 6.

ILLUS. *M.* (*a*) P. 25. (*b*) 145. (*c*) 414. (*d*) 416. (*e*) 414. (*f*) 413.
(*g*) 412.

the Prince that commissions him ; or as a good man, according to the measure of his goodness, is the image of God his Father. For he possessed only godlike powers and honours, majestic dignity and splendor, whereby he *represented God upon earth* for a season. His divine nature was indeed such, that he may be said to have been in the *midst of divine riches*, and *surrounded with heavenly affluence* ; nay that in him *were united the fulness of celestial endowments and privileges* : But still it was *derived* and gracious : Nor is any more to be understood by it, than the divine heavenly endowments, with which the *man* Jesus Christ was filled, the gifts and powers conferred on him, the miraculous powers with which he was invested to confirm his mission and doctrine. He really had not, nor did he assume to himself, *any honour* but in consequence of the divine vocation. As it was God that raised him up with all his gifts and powers, so he did not hold it for a prey to be *as God* ; that is, he did not arrogantly seize, and retain to himself, the godlike powers and honours he was entitled to. He regarded them not as his prey and booty, acquisitions of his own, and for his own

even of heavenly endowments (*b*). Promoting the benefit of others by his *divine gifts* and powers (*i*). A *miraculous* exertion of divine power accompanying our Saviour's words (*k*). It was God that raised him up, with all his *offices, gifts, and powers*, to act for our salvation. Jesus assumed *no honour* to himself, but in consequence of the divine vocation (*l*). Christ Jesus being in the *form of God*, (as he certainly was *here below*, being Immanuel, God manifest in flesh) did not hold it—*ut supra* (*m*). The more weak and contemptible he was in the eyes of men, the more manifestly does the excellency of the power which attended him appear to be of God (*n*). Throughout the whole course of his ministry, all his *divine powers* and endowments were employed only for the glory of God (*o*). He was to demonstrate *his title* to the *favour of God*, by patiently enduring the sharpest sufferings in this world, by rising from the grave, and triumphing over death, not by turning his *miraculous powers* to his own defence and safety, but by employing them for the good of mankind, and the confirmation of the truth (*p*). All his *divine powers* and endowments were employed for the glory of God, from whom he received them (*q*). We may safely rely on the *sympathy* and succour of Jesus Christ, as well as

(*b*) P. 26. (*i*) 374. (*k*) 52. (*l*) 247. (*m*) 413, 414. (*n*) 386.
(*o*) 146. (*p*) 165. (*q*) 145.

use, but as the gifts of God to be employed for his glory. And as all his divinity was *derived* from God and the *gift* of his sovereign bounty, it was manifest, that the excellency of the power which attended him was not his own, but all of it of God. And so faithful was he, in the whole course of his ministry, that he laid out for the honour of God all he received from him, in promoting the good of mankind; particularly in confirmation of the truth, by which, in connection with patience in suffering and other things of that kind, he was to demonstrate his *title to the favour of God*. Thus there was and ever must be an essential difference and infinite distance between Jesus Christ and ALMIGHTY GOD; which it is of the greatest consequence to keep continually and steadily before us; in particular, ever remembering, that whatever benefits we receive from him, it is always to God, even his and our Father, that we are first and chiefly indebted, and that we are obliged to him only, as a *subordinate agent and benefactor under God*.

D. The titles LORD and GOD belong only to the Father, and ought always, though it should require all the force of

the protection of almighty God (*r*). Why did he make such an urgent request for that purpose to GOD (*s*). The Lord Jesus really possessed the same worth and dignity of character, the same *miraculous* power, and the *same favour* with God, now when hanging on a cross (*t*). An earnest desire of succour and relief from God, whom he affectionately loved (*u*). Worthy of the divine Instructor and Redeemer of mankind, and worthy of the greatness and holiness of the *true God*, whose name he came to manifest.—But to God, even his and our Father, we are first and CHIEFLY indebted for every gospel blessing (*v*). The knowledge of the gospel is a benefit, for which, *under God*, we are indebted to the grace of our Lord Jesus Christ (*w*).

D. Thou shalt go before the face of the LORD to prepare his way—“the face of the *Lord's Christ* (*x*).” To make ready a people prepared for the LORD—“for receiving the Lord, in his *illustrious Christ* (*y*). In the beginning was the Word—“of divine manifestation. By words we declare the secrets of the mind; and thus did Jesus those of the Father.” And the word was GOD—“or God was the Word, the *everlasting conception* of the *everlasting mind* (*z*). Immanuel, which being interpreted is, GOD

(*r*) P. 509. (*s*) 18. (*t*) 161. (*u*) 178. (*v*) 496. 401. (*w*) 467.—
D. (*x*) 28. 16. (*y*) 20. 27. (*z*) 12. 2, 3.

criticism, betray manifest violence to the words of scripture, and even flagrant injury to the sense, to be ascribed to him; as in no proper sense of the terms, are they applicable to Jesus Christ. If he is designed God, only as he is the everlasting conception of the infinite mind, or a thought of the divine understanding, to be afterwards exhibited to the world: which, however, like all his other thoughts and purposes, is co-eternal with him. If he is called *Immanuel*, God with us, that does not imply, - that he is the TRUE GOD, in the person of the Son, united with our nature, and so dwelling with us: but only, that by him God was with us by his presence and power, as he dwelt in the man Jesus; even as he did by the symbolical cloud in the tabernacle and temple of old, or in one of the prophets *. If he is stiled LORD, it is only as he is the Lord's Christ, in whom Jehovah illustriously appeared, or the *anointed* Lord of angels and men, who was constituted such *after* his resurrection, and is commonly so denominated after his exaltation, in honour of his mediatorial authority. For,

Christ had no glory before his appearance in our world,

with us—“by his presence, power, and grace with us (*a.*)” Thomas answered, my LORD and my God,—“my Lord indeed!! and O my God! what have I been witness unto (*b.*).” A Saviour, Christ the LORD—“the anointed Lord of angels and men (*c.*).” The LORD working with them—“The Lord Christ—thus commonly stiled *after* his *exaltation*, in honour of his authority (*d.*).

The glory, which I had with thee before the world was — “had there *laid up* with thee, or in thy sure *promise* and *decree* (*e.*). What then was *glorious* as to his PERSON and manner? The *wise discourses* he uttered, and the various *beneficent* miracles he wrought to confirm them (*f.*).” And we beheld his glory—“in his *miracles* and *resurrection* (*g.*). We rejoice that he, the Wonderful Counsellor, *acts as mighty God* (*h.*).” Even the Son of man, who is in heaven—“even the Son of man, as you see him now, which is in the *fulness of heaven*.—By the Spirit of God in him, even the *fulness of the Godhead bodily*, he is literally in heaven (*i.*).” He shall be great, and shall be called the Son of the Highest—“great in heavenly gifts (*k.*).” When he shall come in his own glory, and in his Father's glory—“J. xvii. 5. C. i. 16. H. i. 6. opposed to

* See Article VIII.

(*a*) P. 30. 13. (*b*) 500. (*c*) 339. (*d*) 511. 9. (*e*) 440. 16. (*f*) 515. Q. 11. (*g*) 14, 15. (*h*) Fa. Wo. 178. (*i*) 66. 7. (*k*) 22.

except in the decree and purpose of the Father, to be accomplished at the fit season. And even then, his whole glory consisted in his *wise* discourses, and his *beneficent* miracles, wrought to confirm them; unless we should add, in his *resurrection* from the dead. His dignity lay not in his possessing *true* and *proper* *Godhead*; but in his acting *as God*, as God's *representative* or *ambassador* in the fulness of heaven. That was such indeed, that it may be denominated the *fulness of the Godhead bodily in him*, but it was really no more than the *gifts* of wisdom and power, with which he was *endowed* by the Spirit of God. And as for the glory

his present mean condition (*l*).” He that *is chief* among you—“he that *is to be advanced chief of the blessed* at last, as he that doth now most humbly serve his brethren (*m*).” That they may behold my glory—which, “in sure and eternal *purpose*,” thou hast given me: For thou lovedst me “*to that high honour*,” before the foundation of the world (*n*).

The Lord said to my Lord—“the LORD JEHOVAH, *Lord of all*, said to my *Lord Messiah*” (*o*). But what he seeth the Father do—“the Father and *fountain* of all justice” (*p*). “Who fitteth with full power to forgive, in his own name, and in the name of the *one omnipotent Lawgiver*” (*q*). As I hear, I judge—“hear and learn from him who is *sole supreme*” (*r*). None is good save one, that is God. “None is *absolutely* good save one, that is the glorious, eternal, and unchangeable God. Elsewhere our blessed Lord assumes and vindicates the application of *good*, *perfect*, and *infallible*, as *a teacher*, to himself.—But here he modestly declines it,—to shew that his doctrine is wholly of God” (*s*). Might know thee the only true God—“only true and *UNDERIVED* God, in thy nature, works, and will; and *Jesus Christ*, whom thou hast sent to declare these” (*t*). “Holy—Lord God almighty, we worship thy redeeming love, by appointment of him who died for us (*u*). The Father hath originally—*ut supra* (*v*). Let the name of the great JEHOVAH, by *his Christ*, be universally known (*w*). The devils are subject to us through thy name—“called over them, as hitherto has been done in the *name of the God of Israel*” (*x*). The testimony of two men is true—“how much more then the *testimony of God*, as united to *mine*” (*y*). He said, thy sins are forgiven thee—“in the *name and authority* of almighty God, my *supreme constituent* (*z*). Why doth this man speak blasphemies? Who can

(*l*) P. 230. 9. (*m*) 342. 7. (*n*) 444. (*o*) 379. 6. (*p*) 109. 6.
 (*q*) Fa. Wo. 207. (*r*) 111. 15. (*s*) 300. 5. (*t*) 440. (*u*) Fa. Wo. 189.
 (*v*) 110. (*w*) F. W. 182. (*x*) 230. 2. (*y*) 260. (*z*) 156.

which he now has, it belongs entirely to his exaltation as man, opposed to his former mean condition. It consists in his being advanced as the chief of the blessed; an honour to which the Father loved him before the foundation of the world, and which is given to him, as the effect of the eternal purpose. Thus,

The Lord *Messiah* is essentially distinct from JEHOVAH, Lord of all, and infinitely inferior to him. Not he, but the Father, is the fountain of all justice; not he, but the Father is the one omnipotent lawgiver; not he, but the Father is sole supreme. Good, perfect, and infallible he is, as a

forgive sins but God? “they were right in the principle, but extremely wrong in the application. They only blaspheme, who, without authority, attribute to themselves what is proper to God (a). Because thou being a man, makest thyself God—“ of one nature with God. Ah! how *rash* and *harsh* often are the judgments of mortals.” Jesus, “in return to so INJURIOUS a perversion of his words,” answered (b). All things that the Father hath are mine —“ All things belonging to your office, and the good of the church—to be restricted to the subject in hand (c).”

CONTRAST. (a) Awake, O sword, against my shepherd, and against the man that is MY FELLOW, saith the Lord of hosts, smite (b). Who being in the FORM OF GOD, thought it no robbery to be EQUAL WITH GOD (c). And not after Christ, for IN HIM DWELLETH ALL THE FULLNESS OF THE GODHEAD BODILY (d). Who being the BRIGHTNESS of his glory, and EXPRESS IMAGE OF HIS PERSON (e). ALL things that the Father hath are mine (f). And ALL thine are mine, and I am glorified in them (g). The Father worketh hitherto; and I work. Therefore the Jews fought to kill him, because he said also, that God was his Father, making himself equal with God. As the Father hath life in himself, so hath he given to the Son to have life in himself. As the Father raiseth up the dead and quickneth them: even so, the Son quickneth whomsoever he will (h).

I am the Lord (JEHOVAH) that is my name, and my glory I will not give to another—Thou, whose name alone is JEHOVAH, art the most high over all the earth. The Lord (JEHOVAH) sent fiery

(a) P. 95. (b) 294. 17. (c) 436. 7.

CONT. (a) See the scriptures on the preceding article. (b) Zc. xii. 7. comp: M. xxvi. 31. H. xiii. 20. (c) P. ii. 6. (d) Co. ii. 9. Co. i. 17. 2 C. iv. 4. (e) H. i. 3. (f) J. xvi. 15. (g) J. xvii. 10. (h) J. v. 17—26.

teacher, but not absolutely good. Indeed how should he? since he is not the *true* and *underived* GOD, but one sent to declare him; not the holy Lord God almighty, but one by whose appointment we worship the love of the Almighty; not the same with him, but only a *resemblance* of him. So great is the difference, that while the Father hath *originally* and *essentially* life *in himself*, with undoubted power to communicate the same; the Son hath only a *principle* of life given in himself, with a power of bestowing it, according to the Father's *instruction* and *example*. His name is therefore totally different from the name of the *God of Israel*, and his

serpents among the people—Neither let us tempt CHRIST, as some of them also tempted, and were destroyed of serpents (*i*). I saw the Lord (JEHOVAH) sitting upon a throne,—above it stood the seraphims—with twain he covered his face, and with twain he covered his feet. And one cried to another, and said, Holy, holy, holy is the Lord of hosts, the whole earth is filled with his glory—Esaias said again, he hath blinded their eyes, &c. These things said, Esaias, when he saw HIS GLORY, and spake of him (*k*). There is no GOD beside me, a just God and a Saviour, there is none beside me—I have sworn by myself—that unto me every knee should bow—We shall all stand before the judgment-seat of CHRIST. For it is written, as I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then, every one of us shall give an account of himself to God (*l*).

Thomas said unto him, my LORD and my GOD (*m*). Unto us a child is born—and his name shall be called, Wonderful, Counsellor, the MIGHTY GOD, the EVERLASTING FATHER (*n*). In the beginning was the Word, and the Word was GOD (*o*). But unto the Son he faith, my throne, O God, is for ever and ever—And thou, Lord, has laid the foundation of the earth, &c (*p*). Feed the church of GOD, which HE hath purchased with his own blood (*q*). GOD was manifest in flesh (*r*). The appearing of Jesus Christ who is the blessed, and ONLY POTENTATE, King of kings, and LORD of lords (*s*). Of whom, as concerning the flesh, Christ came, who is over all GOD, blessed for ever (*t*). Looking

(*i*) If. xlvi. 8. Ps. lxxxiii. 18. N. xxi. 5. comp. i C. x. 9. (*k*) If. vi. 1—10. comp. i C. x. 9. (*l*) If. xlvi. 21—25. comp. R. xiv. 10—12. See Jo. ii. 28. 32. comp. A. ii. 16—33. R. x. 13, 14.—If. viii. 13, 14. xxviii. 16. comp. L. ii. 34. xx. 18. R. ix. 33.—If. xl. 3. 5. comp. M. iii. 3. T. iii. 28.—Jr. xvii. 10. comp. Rv. ii. 23. (*m*) J. xx. 28. (*n*) If. ix. 6. (*o*) J. i. 1—3. (*p*) H. i. 8—12. comp. Ps. xlvi. 6. cii. 25—27. (*q*) A. xx. 28. (*r*) i T. iii. 16. (*s*) i T. vi. 14, 15. Rv. xix. 6. (*t*) R. ix. 5.

testimony from the testimony of God. If he forgave sins, it was not *as God* that he did so, but as one who had God's *commission*, as Paul forgave the incestuous Corinthian. The truth is, Jesus Christ never pretended to be of the *same nature* with God. It was rash and harsh for the Jews to judge that he did, an injurious perversion of his words. The things of the Father which he claimed as his, were not among other things, his divine nature and perfections, but are to be restricted to the things that belonged to the *apostolical office* ‡.

Of the UNION of the Father and Son.

ARTICLE VIII. D. The Father and Son, then, cannot be, as is generally supposed, one in *nature* and *essence*. They

for that blessed hope, and the glorious appearing of the GREAT GOD, and our Saviour Jesus Christ (*u*). Hereby perceive we the love of GOD, because HE laid down his life for us (*v*). Even in his Son Jesus Christ. This is the TRUE GOD, and eternal life (*w*). I am Alpha and Omega, the beginning and ending, saith the LORD, which is, and which was, and which is to come, the ALMIGHTY. The LORD GOD of the holy prophets sent his angel to shew to his servants things which must shortly come to pass. I JESUS have sent mine angel, to testify these things in the churches (*x*). Glorify me with thine own self, with that glory which I had with thee, before the world was (*y*). The Word was made flesh, and dwelt among us, and we beheld his glory, the glory, as of the only begotten of the Father (*z*). We made known to you the power and coming of our Lord Jefus, but were eye witnesses of his majesty (*a*). Had they known it, they would not have crucified the LORD OF GLORY (*b*).

God hath all life, glory, goodness, and blessedness, *in and of himself*, and is alone in and unto himself sufficient. He is the alone fountain of all things, of whom, through whom, and to whom are all things. In the unity of the Godhead, &c (*c*). The Lord Jesus Christ—the eternal Son of God, of *one substance*, and equal with the Father (*d*).

‡ See Art. VIII. IX. X. XI. XII. XIII. XIV. XV. XVI. XVII.

(*u*) Ti. ii. 13. (*v*) I T. iii. 16. (*w*) I T. v. 20. (*x*) Rv. i. 8. xxii. 6. 16. (*y*) J. xvii. 5. Pr. viii. 22—31. H. i. 3. If. vi. 1—10. (*z*) J. i. 14. (*a*) 2 P. i. 16. (*b*) I C. ii. 8, See If. vii. 14. comp. M. i. 23. Jr. xxiii. 5, 6. If. xlvi. 24. Zc. ii. 8—13. L. i. 15—17. comp. Ml. iv. 5, 6. L. i. 76. 78. (*c*) Conf. chap. ii. 2. See on preceding article. (*d*) L. C. Q. 36. 38. 46, 47. S. C. Q. 21.

are one only in *mutual love*, and *harmony of design*; as believers, who eat Christ's flesh and blood by faith, are one with him:—one in *peculiar affection*; which yet is not the *same* affection in Christ, and in the Father, but only *similar* and in close resemblance:—one in *testimony, judgment, and endless felicity*; as all the people of Christ shall be one in him. If they are one in *mind, will, and power*; that means no more than their being one in affectionate will, word, and deed, as all Christians should be; and as all the prophets, faithfully delivering his message, and confirming it by appointed signs, were one with God. For it is always to be understood in such cases, that the Father holds a *pre-eminence* of *right and command*, and is, *by far, greater in glory, power, and bliss* than the Son. They that saw him, did not see the Father in his supreme Godhead; but, *as it were*, saw him, in the manifestation of his attributes of wisdom and goodness, holiness and power; in which *alone*, Christ is the image of the invisible God. By seeing the Son in his behaviour, and

ILLUSTRATION. *D.* That the Father is in me, and I in him—
 “ See v. 30. J. vi. 56. xiv. 10, 11. denotes the highest *mutual love, union, and harmony of design*” (*a*). Believest thou not, that I am in the Father, &c.—“ agreeable to frequent former averments, by his *peculiar affection* to me,” in the Father; and the Father “ *by a similar affection* towards him also, and in close resemblance in me. Comp. J. x. 38. C. ii. 9. We have one *mind, will, and power* (*b*). I and the Father that sent me—“ are in *testimony closely conjoined*” (*c*). Be one, as we are one—“ *in judgment, love, and endless felicity*” (*d*), that they may be one, as *we are*—“ *in affectionate will, word, and deed*” (*e*). They have both one will and power, though to the Father is attributed pre-eminence of right and command” (*f*). My Father is greater than I—my Father, “ whose mediatorial servant I am, is, *by far, greater in glory, power, and bliss*” (*g*). Ye know him, and have seen him—“ *as it were, seen him, in his divine attributes of wisdom and goodness, holiness and power*. C. i. 15. H. i. 3.” He that hath seen me “ perform such *miracles*, in confirmation of a heavenly doctrine,” hath “ *in effect*” seen the Father (*h*). He that seeth me, “ *in my behaviour and miracles*” seeth *in effect*, the Father. See H. i. 3. J. xiv. 9. (*i*). He that despiseth me, despiseth him that sent me—“ despiseth the clear credentials of him that sent me” (*k*). He that hateth me, hateth “ *in effect*” my Fa-

ILLUS. *D.* (*a*) P. 295. 25. (*b*) 425. 14. 15, 17. (*c*) 260. (*d*) 443. (*e*) 442. 17. (*f*) 109. 7. (*g*) 429. (*h*) 425. 16. (*i*) 360. 1. (*k*) 279.

miracles for confirming a heavenly doctrine, they saw, *in effect*, and not otherwise, the Father that sent him. By despising the person of the Son, they did not despise the person of the Father; but only his clear *credentials* borne by the former: as in hating the one, they *in effect* hated the other, whom he *resembled*. For the Father was not in the Son, by that imaginary blasphemous union, the belief of which is professed by the churches, but only by a *gracious presence*, as God was with Joseph in Egypt, and as Jesus himself is still with his church, by a *divine Spirit*. The Father dwelt in him by a *wise, powerful, and authoritative Spirit*, which is the same with the *fulness of the Godhead*; or he dwelt in him by a *divine operation*; or in plainer words still, he inhabited the man Christ Jesus, by *wise counsels, and beneficent miracles*, as of old he dwelt in the tabernacle and temple: his union with this amazing person being an union of the *same kind* with that, only more perfect; and Jesus Christ dwelt in him in love and dependence. Wherefore,

ther, “by whom I am sent, and whom I resemble (*l*). He that sent me is with me—“*by a gracious presence*. See M. xxviii. 20. i. 23. A. vii. 9.” (*m*). As thou Father art in me—“*by thy wise, powerful, and authoritative spirit*,” and I in thee, “*by dependence and love*.” Comp. C. ii. 9. I J. iii. 24.”—I dwelling in them “*by divine operation*,” and thou in me (*n*). Did Almighty God, even the Father thus (by *wise discourses and beneficent miracles*) inhabit the man Christ Jesus? Yes, as before he *dwelt in the tabernacle*, and afterwards *in the temple*, so was he much more perfectly united to this amazing person (*o*).

CONTRAST. (*a*) I and my Father **ARE ONE** (*b*). Believe the works that ye may know and believe, that the *Father is in me* and *I in him* (*c*). Shew us the Father, and it sufficeth us.—Have I been so long time with you, and yet hast thou not known me? He that hath seen *me*, hath seen the *Father*: and how sayest thou then, shew us the Father? Believe me, that *I am in the Father*, and the *Father in me*, or else believe me for the very works sake (*d*). I come from the Father, and am come into the world; again, I leave the world, and go to the Father. I am not alone, because the Father is *with me* (*e*).

(*l*) 432. (*m*) 262. 8. (*n*) 443. 2. 5. (*o*) 515. Q. 11, 12.

CONTR. (*a*) See the first scriptures on Article VI. and those on the preceding Article, particularly from J. xvi, xvii. (*b*) J. x. 30. (*c*) J. x. 38. (*d*) J. xiv. 8—11. (*e*) J. xvi. 28. 32. M. x. 40. J. xiii. 20. L. x. 16.

Of the SONSHIP of JESUS CHRIST.

ARTICLE IX. *M.* Jesus Christ is not the Son of God, by an eternal necessary and incomprehensible generation; importing, that he has the *same nature* as the Father, and possesses the same infinite perfections, but is distinct from him in personality. Nor is he the Son of God in *any* sense absolutely peculiar to him, and distinguishing him from every creature. But he is the *first* and *chief* of all the sons of God of the *same* general order. His Sonship is equivalent to his being the *Messiah*; or Christ, the anointed of God, and King of the *Jews*, who has for his inheritance the truth; to teach and confirm which, was the great end of his coming into the world: and even his being designed the *only begotten* Son of God, importeth no more, than that

The scriptures manifest that the Son and Holy Ghost are equal with the Father, by ascribing to them such names, attributes, works, and worship, as are *proper* to God *only* (*f*).

ILLUSTRATION. *M.* “Our blessed Saviour, the *first* and *chief* of all the sons of God (*a*). Jesus avowed himself to be the *Christ*, the Son of God (*b*), his blood, a third witness with the water and Spirit, to evince his being, indeed, the *Messiah*—the Son of God (*c*). Jesus pretending to be the *Son of God*, was really *no more* than what he had confessed to Pilate, without giving any offence, when he avowed himself to be the King of the *Jews*—It is as you say. I am a King; but such a one as is before described, (my kingdom is not of this world, &c.) The truth I will ever avow. It is the inheritance I was born to, and to teach and confirm it, is the very end of my coming into the world. Such is my kingdom (*d*). His whole conduct had been worthy of the *only begotten* Son of God, the *chosen Messenger* and *favourite of heaven*” (*e*).

D. Because he said that God was his Father, making himself equal with God—“This was *highly injurious*”—Then “mildly obviating their *malice*” answered Jesus (*f*). He shall be called the Son of the Highest—“*By way of eminence*” (*g*). Thou art Christ, the Son of the living God—“*supereminent Son*” (*h*). **ONLY** begotten of the Father—“*chief and well-beloved*, H. i. 3. 6.

(*f*) L. C. Q. II. See *Conf.* and *Cat.* on Articles VI, VII.

Illiust. M. (*a*) 522. (*b*) 376. (*c*) 377. (*d*) 106. 136. (*e*) 26.—
D. (*f*) P. 169. 4. (*g*). 22. 14. (*b*) 226.

he was the *chosen messenger* of God, and favourite of heaven.

D. The opinion of the Jews, that our Lord's claiming a relation to God as his Father, implied a claim of *equality* with God, was highly *injurious* to him. For, he is the Son of God *only* in *degree* superior to others; as being his Son, by way of *eminence* or his *super-eminent* Son. The designation *only begotten*, signifies no more, than that is the *well-beloved*, the *chief* of God's sons, nearest and dearest to him. It is descriptive of his *Messiahsip*; and is of the same import as the holy One of God, who hath intimately seen the Father, the King of Israel, the light of the world, making known in an eminent degree the mind of God to men; the most illustrious teacher of truth and goodness, destined to

(i). He gave his *only* begotten Son—"nearest and dearest" (k). If thou be the Son of God—"such the Jews understood the *Messiah* would be" (l). This is the Son of God—"the great and wished for *Messiah*" (m). Rabbi, thou art the Son of God—"a title of the *Messiah* taken from Ps. ii. 7." (n). Dost thou believe on the Son of God? "or *Messiah*" (o). He hath seen the Father—"he and he only hath seen the Father *intimately*—a paraphrasis denoting *his Son*" (p). Thou art the King of Israel—"explicative of the Son of God" (q). I am not the Christ—"the one he had before expressed by *Word*, light, *only begotten*" (r). The holy one of God—"comp. H. v. 9.—Of like import with the *Son of God*, and Christ. See M. viii. 29. J. x. 36. destined to reign over all his, and the enemies of his people (s). How is he therefore styled by John? The *only* begotten of the Father, that is chief and well beloved" (t)—The name of the *only* begotten Son of God—"a teacher of divine truth and goodness, the most illustrious H. i. 2, &c. (u). I am the Son of God—"a title which is *manifestly* INFERIOR and LESS COMPREHENSIVE than even *God's metaphorical* (v). In the salvation of God, by the Son of *his grace* we have a strong city" (w). As the living Father hath sent me. "Father of *these high privileges*." and I live by the Father—"by inseparable union with the Father, or a *clear right*, I. i. 12." (x). Save he which is of God, he hath seen the Father—"he which is *immediately* ORIGINATED *of God*—a paraphrasis denoting his SON, comp. J. vii. 29. viii. 42. Or God being a Spirit can only be *spiritually* discerned (y). Why

(i) 14. 26. (k) 67. 15. (l) 55. 3. (m) 55. 7. (n) 58. 13.

(o) 272. 1. (p) 207. 8. (q) 58. 14. (r) 49. 6. (s) 84. 9. (t) 515. Q. 13.

(u) 67. 21. (v) 294. 22. (w) Fa. Wo. 232. (x) 209. 16. (y) 207. 8.

reign over, and conquer all his and his people's enemies. It is a title *inferior* to, and *less comprehensive* than that of *God's metaphorical*, or *God's by office*, as magistrates. He, like other sons of God, received *power* and *right* to be what he is, and to live in inseparable union with the Father! so that he is a Son of his *free grace*, indebted to unmerited favour for his existence, and all he enjoys, as much as any other son. To be still more candid and explicit, if possible, whatever high expressions are used in scripture, or elsewhere, to exhibit his Sonship, the foundation of it lies in his IMMEDIATE ORIGINATION FROM GOD, or his IMMEDIATE CREATION by him. He is therefore the Son of God in the *same precise sense*, in which *Adam* was his son.

is *Adam* termed the Son of God? On account of his *immediate creation*, as also *CHRIST was*, though born of a woman" (z).

CONTRAST. The Lord possessed me in the *beginning* of his way, before his works of old. When there were no depths, I was *brought forth*. Before the mountains were settled; before the hills was I *brought forth*.—When he prepared the heavens I was there.—Then was I by him as one brought up *with him*: and I was daily his delight, rejoicing always before him (a). The Lord hath said to me, Thou art my Son: **TO-DAY** have I begotten thee (b). Who hath ascended into heaven? Who hath gathered the wind in his fists? What is his name? or his Son's name? if thou canst tell (c): Out of thee shall he come forth to me, that is to be Ruler in Israel, whose *goings forth* have been of old, from EVERLASTING (d). The Word was with God. The same was in the beginning with God (e). I and my Father *are one*—We stone thee—for blasphemy, and because that thou being a man, makest thyself God. Say ye of him, whom the Father hath sanctified, and sent into the world, thou blasphemest, because *I said I am the Son of God* (f). The Word *was made flesh*—and we beheld his glory, the glory as of the *only begotten* of the Father, full of grace and truth (g). Concerning his Son, Jesus Christ, our Lord, which *was made* of the seed of David *according to the flesh*: And *declared* to be the SON OF GOD, with power, *according to the Spirit of holiness*, by the resurrection from the dead (h). He said also that God was his (*own*

(z) 518.

CONTR. (a) Pr. viii. 22. 33. (b) Ps. ii. 7. 8. comp. Ps. xc. 4. 11, P. iii. 8. (c) Pr. xxx. 3. 4. (d) Mi. v. 3. (e) J. i. 1. 2. (f) J. x. 30—38. See Jo. v. 17. on Art. VII. (g) J. i. 14. (h) R. i. 3. 4.

*Of the Divine PERFECTIONS not being ascribable to
JESUS CHRIST.*

ARTICLE X. M. D. There were never indeed seen among men such *supernatural gifts* and *powers*, united with such piety, purity, and beneficence as in Jesus Christ. Yet no divine *perfection* is in him; nor is any where in scripture ascribed to him, as it is in the Father, or the only true God,

proper) Father: making himself EQUAL WITH GOD (*i*). God sending his own Son (*the Son of himself*), in the likeness of sinful flesh. He spared not his own (*proper*) Son (*k*). When the fulness of the time was come, God sent forth his own Son, made of a woman (*l*). To which of the *angels* said he at any time, Thou art my Son? But unto the SON he saith, thy throne, O God, is for ever and ever (*m*). Thomas said unto him, my LORD, and my God! — These things are written, that ye may believe that Jesus Christ is *the Son of God* (*n*). The *only begotten Son*, that is in the bosom of the Father, he hath declared him (*o*). He had a name written, that no man knew but he himself—and his name is called the *Word of God* (*p*).

In the unity of the Godhead, there are three persons, &c. The Father is of none, neither begotten nor proceeding: The Son is eternally begotten of the Father (*q*). — It pleased God in his eternal purpose to chuse and ordain the Lord Jesus, his only begotten Son to be our Mediator (*r*). It is proper to the Father to beget the Son, and to the Son, to be begotten of the Father—from all eternity (*s*).

ILLUSTRATION. M. “When had the world ever seen such *supernatural gifts* and *powers*, and withal such piety, purity, and beneficence of life? (*a*). And he is before all things, to wit, the all things of which the apostle is speaking, or the *new creation begun in his resurrection*: He is before them both in point of time and dignity” (*b*).

D. “Till Christ entered upon his public office (as a teacher)

(*i*) J. v. 18. (*k*) R. viii. 3. 32. See M. xvi. 16. 2 J. 3. J. v. 19, 20. If. ix. 6. (*l*) G. iv. 4. (*m*) H. i. 5. 8. (*n*) J. xx. 28. 31. (*o*) J. i. 18. iii. 16. 18. 1 J. iv. 9. M. xvi. 13—17. H. iii. 5. 6. vii. 28. v. 8. A. viii. 37. In which scriptures from M. xvi. 13, as also in many of the preceding, his Sonship is clearly distinguished from his office. (*p*) Rv. xix. 13, 14. M. xi. 27. L. x. 22. (*q*) Conf. ii. 3. (*r*) Conf. viii. 1. (*s*) L. C. Q. 19, 36. S. C. Q. 6. 21.

ILLUS. M. (*a*) P. 445. (*b*) 306.

and uniformly attributed to him. In particular, he had not *eternal* existence. But when he is said to have been *before* all things, it only means, that he was before the *New Testament* dispensation and church state, begun in his resurrection. He was not before Abraham or John, in the dignity of his person, or any pre-existent nature ; but only in the *order of heaven*, as their *appointed* superior and incomparable *chief* : be-

the world were not obliged to conceive of him differently from an ordinary man” (c). He that cometh after me, is preferred before me; for he *was before me*—“ is preferred before me in honour and dignity ; for he was before me, and is my *chief*”. He is mightier than I—“ mightier, by far *to teach* the doctrine of salvation” (d). Which is preferred, &c.—“ for he was in the *order of heaven*, before me, and is my *incomparable chief*” (e). Before Abraham was, I AM—“ long before Abraham was born, I am his *appointed superior*—the Mefiah, the light of the world” (f). He that is least in the kingdom of heaven is greater than he—“ *modestly*, it may be holding out *himself*, though applicable to many others. M. iii. 11. L. iii. 16. J. i. 15. 27. 30. Being more *enriched* with the *gifts* and *graces* of the Spirit” (g). He that cometh from above, is above all—“ is *stored* with every *divine gift*, is above all men without exception L. i. 35. R. i. 4. J. iii. 3. Because Jesus was invested with a commission from God, fully proved by miracles, to establish his heavenly kingdom, he was superior to *John* and all the prophets, who appeared under the Mosaic dispensation” (h). God giveth not the Spirit *by measure* to him—“ the Spirit of wisdom and power by *sparing measure*, as in the case of former teachers (i).

CONTRAST. (a). I will send an angel before thee, to keep thee in the way. Beware of him, and obey his voice : provoke him not: for my NAME is in him (b). *In the beginning* was the Word (c). After me cometh a man which is *preferred* before me, for he *was before me* (d). Your father Abraham rejoiced to see my day : and he saw it, and was glad.—Thou are not yet fifty years old, and hast thou seen Abraham ? Jesus said unto them, verily verily I say unto you, *before* Abraham was, I AM (e). Having neither beginning of days, nor end of life, but made like to the SON OF GOD (f). Who is the image of the invisible God—And HE is *before all things*

D. (c) P. 50. 1. (d) 49. 50. (e) 55. (f) 266. 22. (g) 150. 6, 7.
(b) 70. 12. (i) 70.

CONTR. (a) See on preceding Articles, particularly IX. (b) Ex. xxiii 20, 21. xxxiii. 14, 15. (c) J. i. 1. comp. Gn. i. 1. (d) J. i 15. 27.
(e) J viii. 56—58. (f) H. vii. 3.

ing more enriched with the gifts and graces of the Spirit, or stored with every divine gift above them and all other men, and invested with a commission from God, fully proved by miracles, to establish a mediatory kingdom. In order to which, though God gave the Spirit by measure to him also, not in a sparing measure, as to others.—In like manner—

Of Christ's Knowledge.

ARTICLE XI. *M. D.* It must be owned that Jesus Christ had very extraordinary consummate knowledge of divine things: But his knowledge was not *universal, comprehensive, infallible, and undervived*. He knew not the Father

(g). But to the Son he saith, thou *LORD* in the beginning hast laid the foundation of the earth (h). Jesus Christ, the same yesterday, to-day, and for ever (i). I am Alpha and Omega the beginning and the ending, saith the *LORD*, which is, and which was and which is to come the Almighty (k).—He that cometh from above, is *ABOVE ALL*: He that is of the earth, is earthly, and speaketh of the earth: He that cometh from above, is *ABOVE ALL* (l). Thou art fairer than the children of men—thy throne O God, is for ever (m). Christ, who is *over all* God blessed for ever (n). How then doth David in Spirit call him Lord? saying, &c. If David then call him *LORD*, how is he then his Son? And no man was able to answer him a word (o). I, Jesus, have sent mine angel—I am the root, and offspring of David (p). God giveth not the Spirit by measure to him (q). It hath pleased the Father, that in him *ALL FULLNESS* should dwell (r).

There is but one only, the living and true God—*eternal*—In the unity of the Godhead there be three persons of one substance power and eternity (s).

ILLUSTRATION. *D.*—He hath seen the Father—“*intimately*—God being a Spirit can only be *spiritually* discerned (a). As the Father knoweth me—“*with entire love*” so know I the Father—“*with familiar affection*” (b). The world hath not known thee—“*obediently* after all my labours;” but I have known thee—“*so known thee in spite of them*” (c). Neither the Son—“*the*

(g) C. i. 15—17. (h) H. i. 8—10. (i) H. xiii. 8. (k) Rv. i. 8. 11—18.

ii. 8. xxi. 6. xxii. 13. (l) J. iii. 31. (m) Ps. xlvi. 2. 6. H. i. 8. (n) R. ix. 5.

(o) M. xxii. 42—46. (p) Rv. xxii. 16. (q) J. iii. 34. (r) C. i. 19.

(s) Conf. ii. 1. 3. L. C. Q. 7. 9. S. C. Q. 4. 6.

ILLUS. *D.* P. (a) 207. 8. (b) 276. 2. (c) 444.

adequately, but only intimately, obediently, and with familiar affection. Even considered as the Son, he knew not the day of judgment. When it is said, he knew all men, it only means that from observation and experience he knew all the *weaknesses* incident to men: or if the sense be stretched farther, to a perfect knowledge of what is in every man; it must mean, that he did this by his divine Spirit, that is, by a divine supernatural and miraculous gift conferred on him by God; such as the apostles and some of the ancient prophets occasionally possessed, and which none can partake

Son himself as such, but my inhabiting Father only. See for this A. i. 6. think of P. ii. 8, 9. Rv. v. 1. 5". (d). He knew all men—"the weaknesses incident to men". He knew what is in man—"he knew by the Spirit perfectly what is in every man, comp. M. iii. 16. This was such knowledge, that we cannot suppose Almighty God would suffer those to partake of, who are *not sent* by him" (e). He knew who should betray him—"by the divine gift that was in him" (f). Jesus knew that they were desirous to ask him—knew by his divine spirit, M. ii. 8" (g). Thou knowest all things,—we believe that thou comest forth from God—"that God, who alone would confer a gift so amazing, comp. J. ii. 11" (h). Jesus knew he had been a long time in that case—"knew supernaturally" (i). Called Mary her sister secretly—"though he might foresee, that the visitants would follow" (k). Jesus knew that his hour was come—"this he had clearly revealed to him, though not the day of judgment as yet. M. xxiv. 26. A. i. 7" (l).

M. When had the world seen, in human flesh, such consummate knowledge of *divine things* (m). He seems not to have considered his excruciating death in the manner it happened, as previously fixed by an *absolute decree* (n). Though they (other martyrs) might be, in some instances, mistaken in what they professed, it is scarce conceivable, that he could be *so* (o).

CONTRAST. Jesus—knew *all* men, and needed not, that any should testify of men, for he knew *what is in* man (a). Now we are sure, that thou knowest ALL things—by this we believe, that thou camest forth from God (b). **LORD**, thou knowest all things; thou knowest that I love thee (c). I the **LORD** search the heart, and try the reins, even to give every man according to his ways. Thou, even **THOU ONLY**, knowest the hearts of all the children of men.—These things, saith the **SON OF GOD**, who hath eyes like

(d) 397. 6. (e) 66. 3. (f) 415. (g) 436. 4. (h) 438. 10. (i) 107.
(k) 333. 2. (l) 413. 9.—M. (m) 445. (n) 22. (o) 378.

CONTR. (a) J. ii. 24. 25. (b) J. xvi. 30. (c) J. xxi. 17.

ef, but those who are honoured with an extraordinary divine mission. His foresight of *some* future events is a possible thing; but if his *death* was fixed by an absolute decree, which, to say the least, is very doubtful, he was *ignorant* of it, and considered it otherwise. It is certain, that it was only by *revelation* he knew that his hour was come. And though it is *scarcely* conceivable,^{*} that he could be mistaken in the truth he professed and sealed with his blood, it is very possible that he might be so, in some instances, as well as other martyrs. So—

unto a flame of fire.—All the churches shall know, that I am *HE*, which searcheth the reins and heart, to give to every one of you according to his works (*d*). Jesus knew *from the beginning*, who they were that believed not, and who should betray him (*e*). Although all shall be offended, yet will not I.—Verily I say unto thee, that *this day*, even in *this night*, before the cock crow twice, thou shalt deny me thrice (*f*). No man knoweth the Son, but the Father: neither knoweth any man the Father, save the SON, and he to whomsoever the Son shall reveal him (*g*). Not that any man hath *seen* the Father, save he which is of God, *HE hath seen* the Father (*h*)—the precious blood of Christ. Who verily was foreordained before the foundation of the world; but was manifest in these last times for you (*i*). Save me from this hour. But for *this cause*, came I unto this hour (*k*). From that time forth (of his transfiguration) began Jesus to shew to his disciples, how that he *must* go up to Jerusalem, and suffer many things,—and be *killed*, and be raised again the third day (*l*). Verily verily I say unto you, we speak what we do know, and testify what we have seen (*m*).

The only living and true God—In his sight all things are open and manifest—his knowledge is *infinite*, *infallible*, and *independent* of the creature; so as nothing is to him *contingent* or uncertain. In the unity of the Godhead, &c. (*n*). God is a spirit, knowing *all things*, most wise—There be three persons, &c. (*o*). God is a spirit infinite in his knowledge—There are three persons, &c, (*p*).

(*d*) Jr. xvii. 10, 11. K. viii. 39. Rv. ii. 18. 23. iii. 1, 2. 15. 17. comp. M. ix. 4. M. ii. 8. J. xvi. 19. J. i. 47, 48. v. 42. (*e*) J. vi. 64. (*f*) M. xiv. 29.—31. comp. v. 68.—72. (*g*) M. xi. 27. (*h*) J. vi. 46. x. 15. His not knowing the day of judgment evidently refers to him as man, comp. M. xii. 32. with v. 26, 27. 34. and M. xxiv. 36.—39. (*i*) 1 P. i. 19, 20. A. ii. 23. (*k*) J. xii. 27. comp. M. xx. 28. M. x. 45. (*l*) M. xvi. 21. xx. 18. xxvi. 2. (*m*) J. iii. 11. 32. viii. 38. v. 31. Rv. i. 5. iii. 14. (*n*) Conf. i. 1, 2, 3. (*o*) L. C. Q. 7, 8, 9. (*p*) S. C. Q. 4, 5. 6. See on preceding articles.

OF CHRIST'S OMNIPRESENCE.

ARTICLE XII. *D.* Omnipresence, as it is a perfection of the most high God, does not belong to Jesus Christ. He was not really in *heaven*, while here on earth, otherwise than as in that low estate, he, considered as *man*, enjoyed that fulness of heaven before described *. He may be said, indeed, to be every where, and at all times present; but it is only by the Spirit of God in him; of which too we have now taught†. Hence, at the time of delivering his last sermon

ILLUSTRATION. *D.* Even the Son of Man which is in heaven—“the Son of Man, as you see him now—in his present low outward state of human nature, which is in the *very fulness of heaven*, or *was in*—comp. J. vi. 62. i. 1, 2. P. iii. 20. E. ii. 6. By the *Spirit of God in him* without measure, even the *fulness of the Godhead bodily*, he is literally in heaven, every where, and at all times.” (a) Being yet present with you.—“yet for *some moments* present with you in *person*” (b) my joy fulfilled in themselves—“joy of consolation, as when with them in *person*, nowise diminished, but rather fulfilled (c). In that day—“of my entire personal removal,” ye shall ask me nothing (d). The Comforter, whom the Father will send—“to supply my *personal* absence” (e). Lo, I am with you always—“with you in *spirit* always, though not perceivable with your bodily eyes (f).

CONTRAST. No man hath ascended up to heaven, but he that came down from heaven, even the Son of man, *who is in heaven* (a). If any man serve me, let him follow me: and where I AM, there shall also my servant be (b). Lo, I AM with you always, to the end of the world (c). Where two or three are gathered together in my name, there am I in the midst of them (d). Say not in thine heart, who shall ascend into heaven? that is, to bring Christ down from above: or who shall descend into the deep? that is, to bring Christ up again from the dead. The word is nigh thee (e). I give thee charge in the sight of God—and before (or in the sight) of Jesus Christ—that thou keep this commandment—(f). These things saith HE that holdeth the seven stars in his right hand, and

* Art. VII. † Art. VI.

ILLUS. *D.* (a) P. 66. 7. (b) 428. (c) 442. (d) 457. 9. (e) 428. (f) 509.

CONTR. (a) J. iii. 13. (b) J. xii. 26. xvii. 24. (c) M. xxviii. 20. (d) M. xviii. 20. (e) R. x. 6—8. (f) 1 T. vi. 13—16.

to the disciples, he was to be present with them in *person* for some moments only ; and was so after his death no longer. That event was his *entire personal* removal. And the *personal* absence which it caused, is supplied by the holy Spirit already described: accordingly, it is *in Spirit* alone, that he is present with the church to the end of the world ; some way, as the apostle Paul was, in *personal absence*, present with the churches of *Corinth* and *Colosse*, in his remembrance of them, love to them, and care about them †.

Of the CREATION ascribed to JESUS CHRIST.

ARTICLE XIII. *M.* As no perfections absolutely divine are to be ascribed to Jesus Christ, neither are any divine *works* in the same sense, as to almighty God. Particularly, we are not to consider him as the **CREATOR** of the *natural world*, or the Maker of the universe, either by calling it into existence out of nothing, or by reducing it to order, and forming the different species of beings which it contains: But only as the author of a new creation of the *moral world*, extending to angels and men, especially the latter;—by altering their form and arrangement, and putting them under a different rule and constitution from what they were subject to before; causing light to shine out of darkness, bringing

who walketh (*about, up and down*) in the midst of the seven golden candlesticks (*g*).

—One only living and true God, who is infinite in his being, *immense*.—In the unity, &c (*b*). God is a spirit, infinite in being —*every where present*—There be three persons, &c (*i*).

ILLUSTRATION. *M.* “The glorified Jesus straightway appears in the divine character of a *creator*, or the author of a *new creation*; no less necessary and beneficial than the first, if not more so, which extends to all things in heaven and earth. Being *begun in himself*, the first born of it, by his resurrection from the dead, it was all left to

† *I C. v. 3. C. ii. 3.*

(*g*) Rv. i. 20. ii. 1. See G. ii. 20. E. i. 23. iv. 9, 10. (*b*) Conf. ii. 1. 3.
 (*i*) L. C. Q. 7, 8, 9. S. C. Q. 4. 6. See L. C. on Art. VIII. with scriptures subjoined. Thus, too, Jesus Christ, in his superior nature, is *almighty* or *infinite in power*, Is. ix. 6. Rv. i. 8. xv. 4. xvi. 7. 14. *Infinite in holiness*, Is. vi. 3. J. xii. 37, 38. Ps. xlvi. 6, 7. comp. Ps. v. 4, 5. H. i. 13. Rv. iii. 7. It would be easy to go through all the other divine perfections. But he that has *one* of them, must have *all* of them, and therefore must be THE TRUE GOD.

order out of confusion, and restoring harmony and peace, where there had been inveterate enmity. Accordingly the creation effected by him, was, like other things relating to him, capable of being the subject of ancient prophecy, and was actually foretold long before it took place. For he never appeared in the character of a creator, till he was glorified. His work of creation was *begun in himself* by his resurrection from the dead; though afterwards it was all left to be accomplished by his mediatorial power. And now by him all the parts of that work consist, or stand together, as under their common Lord.

D. The only *creation* competent to Jesus Christ, and in scripture ascribed to him, is a *new creation*; whereby men are renewed in knowledge, or being spiritually enlightened, are made new creatures, created unto good works; are re-

be accomplished by his own mediatorial power.—He created them by altering their form—*ut supra*. He caused light to shine out of darkness, brought order out of confusion, &c.—R. viii. 29. C. i. 15. 18. iii. 10, 11. E. i. 10. ii. 14, 15. v. 24. Ps. li. 10. civ. 30. 2 C. v. 7. Some of the texts quoted in this paragraph, are universally allowed to refer to the new creation. It appears to me, that, when they are *all* understood to relate to the *same* subject, they throw light on one another. It is very likely the *creation* effected by our Lord Jesus Christ, was like other things relating to him, the *subject* of ancient *prophecy* (*a*). And by him all things consist, (the all things of which the apostle is speaking, that is, the *new creation*) or stand together, as under their common Lord.—The whole family of God in heaven and earth is put under his government” (*b*).

D. “Did the Word of God so create the world *anew*? He did as may be clearly seen from 2 C. iv. 6. comp. E. ii. 10” (*c*). All things were made by him—“comp. E. ii. 10. &c. C. i. 20. H. i. 1. &c.” The world was made by him—“The *means* were powerful. See E. ii. 10. iii. 9. 1 S. xii. 6. Ps. c. 3. H. i. 2. iii. 2. 2 C. v. 17. C. iii. 10. G. vi. 15” (*d*). The Father worketh hitherto—“in support of *all* his creatures;” and I work—“after his example, and having his *authority*, in behalf of his *rational offspring*.” He said also, God was his Father; making himself equal with God—“in *freedom* and *manner* of acting. This was *highly injurious*, as he ranked *not* his *own*, but his *Father's works*, above the Sabbath” (*e*).

M. (*a*) P. 304, 305. (*b*) 306.—D. (*c*) P. 514. Q. 10. (*d*) 13. 13.
(*e*) 109. 2. 4.

conciled to God and among themselves, and become God's house or church. And even of *this* creation, he is not the *all-sufficient* and independent author; as if of himself he gave it existence, but merely the mean or instrument employed by God.—Neither is *universal* providence his prerogative and work. He has some inspection and superintendency, such as, from what has been said, we can suppose him capable of exercising, of reasonable creatures; and, in a way consistent with his true character, is engaged in beneficent operations towards them. But it is the Father *alone* that worketh in the providential support and dominion of *all* creatures. The Son worketh, and ever did work, only in behalf of God's rational offspring, after his example, and by his authority; and in these operations also, he is by no means *equal* with God, in the *freedom* and *manner* of them.

CONTRAST. (a) *All* things were made by **HIM**: and *without him* was not any thing made that was made—He was in the world; and the *world was made by him*: and the *world* knew him not (b). By **HIM** were *all* things *created*, that are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers. *ALL* things were *created* by **HIM** and *for him*. And he is *before all* things (c). His Son, whom he hath appointed heir of all things: by whom also he made the *worlds* (d). But to the Son he saith, *Thou, LORD, in the beginning hast laid the foundation of the earth, and the heavens are the works of thine hands. They shall perish; but thou remainest* (e).

And by **HIM** *all* things (all the things before said to be created by him) consist (or stand together,) (f) who, being the brightness of his glory, and express image of his person, and **UPHOLDING** *all* things by the word of *his* power, when he had by himself purged our sins, &c. (g). My Father worketh hitherto, and I *work*.—For *what things soever* he doth, *those* also doth the Son likewise (or in like manner) (h).

It pleased God, the Father, Son, and Holy Ghost, for the manifestation of the glory of his eternal power, wisdom, and goodness, in the beginning, to create, make of nothing, the *world*, and *all*

CONTR. (a) If. xlv. 12.—25. xliv. 23. 24. Jr. x. 12. R. i. 20. (b) J. i. 1.—10. (c) C. i. 16, 17. comp. R. xi. 36. (d) H. i. 2. (e) H. i. 2. 8.—12. comp. Ps. cii. 25. &c. Ps. xxxiii. 6. comp. J. i. 14. with Rv. xix. 13. (f) C. i. 17. (g) H. i. 3. comp. A. xvii. 28. Ps. cxii. 8. (h) J. v. 17.—19. See also Nm. ix. 6. Ps. xxxvi. 6. 1 P. iv. 19. and the scriptures relating to the Son's eternity, Art. IX. X.

Of Christ's MIRACLES.

ARTICLE XIV. *D.* Jesus Christ did not perform his miraculous works by his *own* power, but by the power of God his Father, or by the *almighty Spirit* within him. In them, therefore, he acted not as *almighty God*, but as a person commissioned by him; even as *Moses* or *Elias*. As all his abilities were derived from, and the free gift of the Father, he like others, had them, or at least their exercise in particular cases, by close application to almighty God, in prayer and fasting. The Father worked before him by way of *instruction*, *pattern*, and *divine impulse*: and he worked agreeably to the instruction, in compliance with the impulse, and after the pattern. He stood and acted in no higher character, than that of an *effectual instrument*, employed by gracious

things therein, whether visible or invisible. (*i*) There be three persons in the Godhead—God did in the beginning, by the word of his power, make of nothing the world, and all things therein for himself (*k*). God the *Creator* (see above) of all things doth *uphold*, *direct*, *dispose*, and *govern all* creatures, actions and things, from the greatest to the least, by his most wise and holy providence (*l*).

ILLUSTRATION: *D.* Believe ye that I am able to do this?—“*by the mighty power of God in me*” (*a*). He blessed them—“*by the almighty Spirit*” (*b*). Ye also have seen me, and believe not—“seen me do what no *uncommissioned person* by *almighty God* can do, to confirm my words (*c*). He gave them a power of multiplying, by his power *received* from the Father” (*d*). This kind goeth not out—“kind of cure goeth not out from *any one*, but by a peculiarly close application to almighty God, in prayer and fasting” (*e*). Whatever things he doth—“by way of *instruction* and *pattern*. He may refer to *peculiar divine impulses*”—These also doth the Son likewise—“they have both one will and power; but to the Father is attributed the *pre-eminence of right and command*” (*f*). Giving him thanks—“whom *gracious Heaven* had made the *effectual INSTRUMENT* of so high a favour” (*g*). Should see the glory of God—“remarkably displayed; or power of *God*, to whom ultimately all is ascribed” (*h*). When he had given thanks—“to

(*i*). Conf. iv. 2. (*k*) L. C. Q. 8, 9, 15. S. C. Q. 5, 6. 9. (*l*) Conf. v. 1. L. C. Q. 18. S. C. Q. 11.

ILLUS. *D.* (*a*) P. 105. (*b*) 198. (*c*) 205. (*d*) 198. 4. (*e*) 237. 3, 4. (*f*) 109. 6, 7. (*g*) 251. (*h*) 335. 5.

heaven, of the great favours thereby bestowed on men. Thus the glory displayed by them, and resulting from them, was the glory of the Father alone. Hence conscious of his inferiority and dependence, he ascribed them all ultimately to the Father, by whose sole agency they were accomplished. To him he gave thanks as the first author of them, and for the power granted him to perform them as his delegate. He never required in those concerned *faith in himself*, as original independent Operator, but always directed their faith to the Father that dwelt in him. Especially, he had no power of *energy* and operation in *himself*, to take up his life by a resurrection, but only a power of *right to it*, in consequence of the Father's promise.—Therefore,

that *first Author* of food, and of all *miraculous works** (i) He gave thanks—“to his Father in heaven for the power given him (k). Believe only—“*trust in him that dwelleth in me*” (l). I have power—to take it again—“*power by right.*” This commandment—“with *promise*” have I received of my Father. G. i. 1. E. i. 17. 20. 1 Th. i. 10. R. viii. 11. C. i. 18” (m).

CONTRAST. He—rebuked the winds; and said to the sea, *peace; be still.* And the wind ceased; and there was a great calm (a). He said unto him, come out of the man, thou unclean spirit, &c. &c (b). I *will:* be thou clean (c). Stretch forth thine hand. And he stretched it forth; and it was restored whole as the other (d). Jesus saith to him, rise, take up thy bed, and walk (e). Jesus immediately knew in himself, that *virtue* had *gone out of HIM* (f). There went virtue *out of him*, and healed them all (g). He said unto her, Talitha cumi—and *straightway* the damsel arose, and walked (h). He touched the bier, and said, young man, I say unto thee, arise. And he that was *dead* sat up (i). Lazarus, come forth. And he that was dead came forth (k). As the Father raiseth up the dead, and quickneth them; *even so*, (or in like manner) the SON *quickneth* whom HE WILL (l).—Believe ye that I am able to do this? (m) Fear not, believe only,

(i) 198. (k) 222. 4. (l) 103. (m) 276. 10.

CONTR. (a) M. iv. 39. M. viii. 26. L. viii. 24. comp. Ps. lxxxix. 8. Pr. iii. 4. Ps. xciii. 1—4. (b) M. v. 8. 13. (c) M. viii. 3. L. v. 13. (d) M. xii. 13. (e) J. v. 8, 9. (f) M. v. 30. L. viii. 46. (g) L. vi. 19. comp. Ex. xv. 26. Ps. cvii. 20. (h) M. v. 41, 42. (i) L. vii. 14, 15. (k) J. xi. 43, 44. comp. Ps. lxviii. 20. R. iv. 17. J. v. 17. (l) J. v. 21. Compare all this with the commission given to the apostles, L. ix. 1—6. x. 17. 19. and the manner in which they did mighty works, A. iii. 6, 7. 12. 16. iv. 9, 10. ix. 34. xvi. 18. (m) M. ix. 28.

Of the Person of Christ.

ARTICLE XV. *M. D.* That there are in the *person* of Jesus Christ two whole, perfect, and distinct natures, intimately and inseparably, but incomprehensibly conjoined; the Godhead and manhood; so as that he is *very God* and very man, yet but one Christ, is a most groundless imagination. Notwithstanding the high thing declared of him in scripture, he is so very far from being the *true and living God*, that he possesses no nature superior to our *own*. He is altogether one of *our own kind*, a person of *our own order*; that is, a man like ourselves, a fellow man, in whom al-

and she shall be made whole (*n*). Jesus said to them, destroy this temple, and in three days I *will raise it up*—But he spake of the temple of his body (*o*).

ILLUSTRATION. *M.* “ How glorious is it to us, that one of *our own kind*, the man Christ Jesus, is advanced to universal empire (*a*)? Almighty God deigned to tabernacle with men in a PERSON OF OUR OWN ORDER, and to manifest his power, wisdom, goodness, and holiness in *a man like themselves* (*b*)—in *a man like themselves*.—This was doing great honour to the whole human race; and the honour was much encreased by what *this divine person* suffered on our account (*c*). That men are capable of receiving good as well as evil—through means of their *fellow men*, and on their account, is a matter of daily experience. That he, *therefore*, should save men by the *man Christ Jesus*, is no way unsuitable to the established order of his providence (*d*). The Son of God deemed no afflictions, humiliations and indignities too great for him to endure. He welcomed every sort of calamity to *his own person* (*e*).—Have made them desist from their injurious attempts against *his person* (*f*). Peter seeing Jesus personally attached, and led away a prisoner (*g*).—No more in a state of mortality; and it was fit he should wean them by degrees from their attachment to *his person*, and accustom them to bear his *bodily absence* (*h*).—of genuine virtue, in a situation to *flesh and blood*, the most awful that can well be conceived (*i*). The beloved Son of God made a man of sorrows—and the same person expiring on a cross (*k*). He suffered the most injurious treatment which it was possible for an *innocent man*

(*n*) M. v. 36. L. viii. 50. comp. M. ix. 18—25. J. xi. 25. 40. M. xiv. 28—31.

(*o*) J. ii. 19. 21. comp. R. i. 4. M. xx. 19. M. ix. 31. L. xviii. 33.

ILLUS. *M.* (*a*) P. 488. (*b*) 487. (*c*) 488. (*d*) 455. (*e*) 418. (*f*) 56.

(*g*) 80. (*h*) 226. (*i*) 154. (*k*) 516.

mighty God deigned to tabernacle with men, and manifest his power, wisdom, and goodness. Consequently, his person was constituted of a human soul and a human body *only*. It was capable of suffering calamity, of apprehension, attachment, and outrage by his enemies; of sorrow, pain, and death. It must be acknowledged, indeed, that he was an innocent and extraordinary man, exactly corresponding to the idea which *Plato*, the heathen philosopher, formed of a virtuous man; but a *mere man* still. The ease, with which he performed difficult acts of virtue, was not attained without *trouble* and effort, but was the *effect* of strict attention, and perfect *moral discipline*, joined with supernatural gifts. He was brought indeed into *one* of the most interesting situations

to receive (1).—Reasons which could justify the permitting such calamities to befall an *innocent man* (m). This is true not only—of the righteousness of the Lord Jesus Christ, but proportionally of the righteousness—found among *ordinary men* (n). Consider how the case stands—with regard to *ordinary men*, and—how it stands with regard to our Lord Jesus Christ (o). It well deserves our attention how *exactly* the idea, which a heathen philosopher (*Plato*) formed of a truly virtuous man, was realized in the life of our *Saviour* (p). That ease, however, with which Jesus performed the most difficult acts of virtue, we may well believe, was not the effect of carelessness but, *ut supra* (q). His behaviour was without defect or blemish; but was it rendered so complete without *trouble* and effort (r). The inmost recesses of his soul are laid open to us, in *one* of the most interesting situations, that ever fell to the lot of *humanity*. And *what* see we here *other*, than a *great and noble soul* struggling? (s). Jesus had not *one* support, *ut supra* (t). Nor any mark of greatness left him, but that patience, serenity, and fortitude, with which he sustained every affliction (u). And *overcame* them all (the horrors of the cross) by the *stedfast resolution* of his soul (v). And overcome the horrors and reluctances of human nature by *reflecting* on, *ut supra*, and that—he really deserved every mark of esteem, and would in process of time gain it, *ut supra* (w).

D. I said not to you at the beginning—“of my public work, because I was *then* with you *personally*” (x). A bone of him shall not be broken—“a thing so shocking to look upon, was not permitted to the *holy person* of Jesus” (y). And did eat before them—“to evince the undoubted reality of his person” (z).

(1) P. 150. (m) 151. (n) 285. (o) 257. (p) 449. (q) 26. (r) 25. (s) 37. (t) 24. (u) 146. (v) 11. (w) 41.—D. (x) 434. (y) 447. 12. (z) 498. See the Illustration of Article XII.

that ever befel humanity; but even there we see *nothing more* than the struggles of a great and noble soul. He had not one support or encouragement, but what flowed from conscious innocence and virtue. For his whole victory, he was indebted to his fortitude; the stedfast resolution of his soul, maintained by reflection on his past life, his eminent virtues, and peculiar interest in God, his deserving esteem, and the certain prospect of gaining it, in process of time, from the wise and good.—Nay—

CONTRAST. The WORD was *made flesh*, and dwelt among us (*a*). And without controversy, great is the mystery of godliness. God was manifest in *flesh* (*b*). God sent forth HIS SON, made of a woman—(*c*). For as much as the children were partakers of flesh and blood, HE also himself took part of the *same*. For verily he took not on him the nature of angels, but he *took on him* the seed of Abraham (*d*). His Son, Jesus Christ our Lord, which was made of the seed of David, *according to the flesh*; and declared to be the Son of God with power (*e*). Of whom, *as concerning the flesh*, Christ came, who is over all God blessed for ever (*f*). Hereby perceive we the love of God, because HE laid down *his life* for us (*g*). Feed the church of God, which HE purchased with his *own blood* (*h*). God sending his *own SON*, in the likeness of sinful *flesh* (*i*). Who being in the *form of God*—was made in the likeness of man: And being found in fashion as a man (*k*).

Who, *through* the ETERNAL SPIRIT, offered himself without spot to God (*l*). The LORD GOD will help me, *therefore* I shall not be confounded—He is near that justifieth me, who shall condemn me (*m*)? Behold my servant, whom I *uphold*—I the LORD have called thee in righteousness, and will *hold thine hand*, and will keep thee (*n*). I am not alone, but I and the FATHER that sent me (*o*). Ye shall be scattered every man to his own, and shall leave me alone. And yet I am not *alone*, because the FATHER is with me (*p*). I have set the Lord always before me. Because he is at my right hand, I shall not be moved (*q*).

The Son of God, the second person of the Trinity, being VERY and ETERNAL GOD, of *one substance* and *equal with the Father*, did, when the fulness of time was come, *take upon him man's nature*, with all the essential properties and common infirmities thereof, yet

CONTR. (*a*) J. i. 14. (*b*) T. iii. 16. (*c*) G. iv. 4. (*d*) Heb. ii. 14. 16. (*e*) R. i. 3, 4. (*f*) R. ix. 5. If. vii. 14. ix. 6. J. iii. 13. (*g*) T. iii. 16. (*h*) A. xx. 28. T. C. ii. 8. H. i. 3.—ii. 11. 17. (*i*) R. viii. 3. (*k*) P. ii. 6—8. (*l*) H. ix. 14. (*m*) If. l. 6—9. comp. xl. 12—15. (*n*) If. xlvi. 1. 7. lxiii. 1—6. (*o*) J. viii. 16. (*p*) J. xvi. 32. (*q*) Ps. xvi. 8. A. ii. 24, 25.

*Of the weakness and IMPERFECTION of JESUS CHRIST,
AS MAN.*

ARTICLE XVI. *M.* Though it was just now admitted, that Jesus Christ was an innocent and virtuous man; yet these expressions must not be taken in their *highest* sense. For it is manifest withal that he was a weak and *imperfect* man as others, though perhaps in a less degree. As in us the bodily frame and state of the animal spirits had at times great influence on *his* mind; so that whereas nothing appeared to him too difficult at one season, *small* difficulties seemed *insurmountable* at another. Knowing the death he had

without sin; being conceived by the Holy Ghost in the womb of the virgin, of her substance. So that two whole, perfect, and distinct natures, the Godhead and the manhood, were inseparably joined together in one person, without conversion, composition, or confusion: which person is *very God* and *very man*, yet one Christ, the only mediator between God and man. Christ, in the work of redemption, acteth according to both natures: by each nature doing what is proper to itself. Yet by reason of the unity of the person, that which is proper to one nature is some times in scripture attributed to the person, denominated by the other nature (*r*). The Lord Jesus Christ, who being the eternal Son of God, of one substance and equal with the Father, in the fulness of time became man, and so was and continueth to be God and man, in two entire distinct natures, and one person for ever (*s*). It was requisite that the mediator should be God, that he might sustain, and keep the human nature from sinking under the infinite wrath of God, and the power of death (*t*).

ILLUSTRATION. *M.* The bodily frame and state of the animal spirits have necessarily, in this life a great influence on the present temper of the mind. There are times when nothing appears hard and difficult to us. There are other times when small difficulties appear insurmountable. *Something* of THIS KIND may have concurred with other circumstances, to occasion our LORD's dejection in the garden (*a*). Knowing the death—*ut supra* (*b*). The mutual—*ut supra* (*c*). Certain it is, that in the most innocent and

(*r*) Conf. viii. 2. 7. (*s*) L. C. Q. 36, 37. S. C. Q. 21, 22. (*t*) L. C. Q. 38. See also Scriptures; Conf. Cat. on Art. VII. VIII. IX. X. XI. XII. XIII. XIV.

ILLU. *M.* (*a*) P. 29. (*b*) 26. (*c*) 26.

to suffer, he looked forward to it with deep concern and anxiety, and could never set his mind at ease, till his great trial was happily over. It is certain that the mutual struggles of reason and passion are a consequence of *imperfection*: And it is no less certain, that in the man Christ Jesus, the bias of animal nature *drew contrary to duty*; and the senses and passions discovered a reluctance, sufficient to call forth *painful exertions* of moral and religious principle. Submissive and compliant as he was to the will of God, the divine disposals seemed contrary to his deservings; and his passions revolted against them. Nay he felt at least a momentary *dejection* and *irresolution*, as well as horror; was sunk, *dispirited*, and his whole frame agitated with *fear*. His griefs and fears so far deranged his mind, that for a while they would not suffer him to attend, as formerly, to the contemplations of

virtuous characters among men the bias, &c. will sometimes draw —*ut supra*—in order to perform what is right. The BLESSED JESUS was made like to us, though more pure and perfect (d). The great lesson we are to learn from the present, as well as every other passage of our Saviour's life, is a deliberate and unreserved compliance with the will of God, and submission to his disposals, with respect to all circumstances, how *contrary* foever they may seem to our *deservings*, or shocking to our natural feelings and inclinations; though our passions revolt against them—SUCH was the *submission* and *compliance* now exemplified by our BLESSED LORD (e). He feels a momentary *dejection*, *irresolution*, and horror (f). You find him sunk, *ut supra* (g). The pressure of his griefs and fears which, *ut supra* (h). Arise in part from an *apprehensiveness* about—*ut supra* (i). And what would be the consequence—*ut supra*; the *very idea* of it was *dreadful*. Those considerations may not unreasonably be thought to have filled him with *painful apprehension* (k). St. Paul expressed a happy resignation in the near prospect of martyrdom, 2 T. iv. 6. It is certain our Saviour exercised the *same*—And if in the latter case, there were natural reluctances expressed at the beginning, which were not in the former, the *example*—*ut supra* (l).

CONTRAST. The Holy Ghost shall come upon thee—therefore also that *holy* thing, which shall be born of thee, shall be called the

(d) 25. (e) 39. (f) 37. (g) 45. (h) 33. (i) 24. (k) 26, 27.
(l) 41.

his Father's love. He was so little conscious of his own dignity, and his faith about his Father's attention and assistance so much failed him, that he was *apprehensive of the great difficulty* of maintaining a becoming temper, under such new and unexperienced trials as did present themselves. And the consideration of what would be the consequence of any unsuitable deportment, any failure in the duties of charity, fortitude and resignation, now put to the sharpest proof, gave him a *dreadful view*, and must reasonably be supposed to have filled him with *painful apprehensions*. These things may be supposed to sink his character and conduct below those of many of the martyrs, and particularly of Paul; but though the assertion will appear paradoxical, they really made his example, on the whole, so much the *more perfect*.

Son of God (*a*). I delight to do thy will;—yea thy law is *within my heart* (*b*). The Lord is well pleased for his righteousness sake: he will *magnify the law* and make it honourable (*c*). In all points tempted like as we are, yet *without sin* (*d*). Such an high Priest became us, who was *holy*, harmless, *undefiled*, and *separate from sinners*. Who needeth not daily, as those high priests, to offer sacrifice first for *his own sins* (*e*). I do *always* those things that please him (*f*). Who offered himself *without spot* unto God (*g*). Blood of Christ, as of a lamb without blemish and without spot (*h*).

He shall not *fail* nor be *discouraged*, till he have set judgment in the earth (*i*). My meat is to do the will of him that sent me, and to finish his work (*k*). Now is the Son of Man glorified, and God is glorified in him (*l*). But that the world may know that I love the Father, and as the Father gave me commandment, *even so* I do. Arise let us go hence (*m*).—Nevertheless not as I will, but *as thou wilt* (*n*). The cup that my Father giveth to me, shall I not drink it (*o*)?

The Lord Jesus, in his human nature, thus united to the divine, was sanctified and anointed with the holy Spirit above measure.—To the end, that being *holy*, harmless, and *undefiled*, and full of grace and truth, he might be thoroughly furnished to execute the of-

CONTR. (*a*) L. i. 35. (*b*) Ps. xl. 8. (*c*) If. xlvi. 21. (*d*) H. iv. 15.
 (*e*) H. vii. 26, 27. (*f*) J. viii. 29. M. iii. 15. (*g*) H. ix. 14. (*h*) I P. i. 19.
 (*i*) If. xlvi. 4. (*k*) J. iv. 34. (*l*) J. xiii. 31, 32. (*m*) J. xiv. 31.
 (*n*) M. xxvi. 39. 42. M. xiv. 16. L. xxii. 42. (*o*) J. xviii. 11. See last
 scriptures on Article XV.

Of the INCARNATION AND HUMILIATION of the SON
OF GOD.

ARTICLE XVII. *D.* There can be no such thing as the incarnation of the Son of God in the sense commonly received: as if he being the same in substance, equal in power and glory with the Father, condescended to assume, in the fulness of time, our low nature into union with himself, in circumstances of extraordinary abasement; in which also he submitted to still further humiliations. He came down from heaven indeed, but it was only in respect of the *superior gifts* he possessed, of the *heavenliness* of his *dispositions* and *views*, of his *doctrines, instructions* and *precepts*; or at most in the low *outward state* of human nature as a servant, in which, amidst all his high endowments and privileges, he was pleased to appear.

M. The whole of what is called the *mystery* of our Lord's office of mediator and surety (*p*). Being conceived of the virgin Mary, of her substance, and born of her, yet without sin (*q*).

ILLUSTRATION. *D.* He that cometh from above—"heaven above, and is stored with every *divine gift*, is above all men, without exception" (*a*). As the Father hath sent me into the world—"by a gift of the Spirit without measure" (*b*). I am from above—"in disposition." Ye are of this world. I am not of this world—"only. I T. ii. 15. comp. J. iii. 6. 31. C. iii. 1, 2. Christ's *precepts, instructions, and views* were all heavenly" (*c*). This is the bread which cometh down from heaven—"this which I now speak, is the true *doctrinal bread*." I am the living bread, which came down from heaven—"I myself am the gracious bestower of that living bread—application of v. 50" (*d*). But he that came down from heaven—"in his present low outward state of human nature" (*e*).

M. "And was made in the likeness of men—not only by his assuming their nature, but by descending—*ut supra*—Found in fashion as a man, that is, in the appearance—*ut supra* (*f*). In him were united the fulness—*ut supra* (*g*). We find that in the midst—*ut supra* (*h*). When the time came when it behoved him, according to the appointment of the Father, to suffer—*ut supra*—He

(*p*) Conf. viii. 3. (*q*) L. C. Q. 37. S. C. Q. 22. See Conf. Art. XV. and on Art XXXVII.

ILLUS. *D.* (*a*) P. 70. 1. (*b*) 498. (*c*) 261. 7. (*d*) 208. 5. (*e*) 66. —*M.* (*f*) 415. (*g*) 412. (*h*) 413.

incarnation and humiliation, is a very simple, plain, and obvious affair. *He was found in fashion as a man*, or *made in the likeness of men*, not by a proper assumption of their nature into union with any superior pre-existent nature, but by descending into their common lot, becoming like those men, who have no *extraordinary endowment*, no *pre-eminence of power or dignity* above others even of the lowest class: or by assuming the appearance, circumstances and condition of a *mean and ordinary mortal*, though he was far from being such. In his *life*; though possessing the fulness of celestial endowments and privileges, he submitted to the destitution of all *sublunary comforts*. In the midst of divine riches, when he had every thing in his power, he chose to sustain all the inconveniences of *worldly poverty*. Of all the heavenly affluence that surrounded him he reserved nothing for his own use with respect to *outward quiet or honour, freedom or safety*. And when the time appointed for him to suffer consented to appear the poorest, weakest, and most helpless of the human race; destitute of all power, and of every pre-eminence above a slave, or a man of the meanest rank (*i*). He emptied himself, to wit, of the form of God, laying aside, &c. and took on him the form of a servant or slave, even with respect to men—he meekly—*ut supra* (*k*). In order to suffer the death of the cross, it was necessary, that he should lay aside all appearance of divinity, and be reduced to the condition of the most poor and helpless of the children of men. For if he had not—*ut supra* (*l*).

CONTRAST. (*a*) Who being in the form of God, thought it no robbery to be equal with God: but *made himself of no reputation* (or emptied himself), and took upon him the *form of a servant*, and was *made in the likeness of men*. And being found in fashion as a man, he humbled himself and became obedient to death, even the death of the cross (*b*). Ye know the grace of our Lord Jesus Christ, that though he *was rich*, yet for your sakes he *became poor*; that ye through his poverty might be rich (*c*). He shall grow before him as a tender plant, and as a root out of a *dry ground*. He hath no *form nor comeliness*; and when we shall see him, there is *no beauty* that we should desire him (*d*). But we see Jesus, who was *made a little* (or for a *little while*) *lower than the angels*, for the

(*i*) 416. (*k*) 414, 415. (*l*) 145.

CONTR. (*a*) See Scriptures on Article XV. particularly J. i. 14. 1 T. iii. 16. G. iv. 4. H. ii. 14. 16. R. viii. 3. (*b*) P. ii. 5—8. (*c*) 2 C. viii. 9. (*d*) 1f. liii. 23. Zc. vi. 12.

and die came, he hesitated not to descend from a state of elevation and *grandeur*, never possessed by any man before or after him, into the deepest abyss of humiliation. He divested himself of every appearance of the *divinity*, which we formerly acknowledged to belong to him*, and was reduced to the condition of the most poor and helpless; or consented to appear as such. In other words, he laid aside every mark of that majesty, dignity, and splendor, whereby he represented *God upon earth*, and meekly submitted, notwithstanding his greatness, to servile offices and treatment. And this voluntary degradation was necessary, not for the ends that some have invented, but simply in order to his suffering death. For if he had not been found in that condition his enemies would not have dared to seize his *person*; at least the slightest exertion of divine power in his own behalf would have baffled all their attempts, or even drawn down destruction on themselves.

Of the WORSHIP of JESUS CHRIST.

ARTICLE XVIII. *M.* The worship paid to Jesus Christ is not founded in the imaginary excellencies of his divine

suffering of death (*e*). I am a *worm* and no man, a reproach of men, and despised of the people (*f*). No man hath ascended up to heaven, but he that *came down from heaven*: even the Son of man who is in heaven (*g*). What, and if ye shall see the Son of man ascend up where he *was before* (*h*).

The estate of Christ's humiliation was that low condition, wherein he, for our sakes emptying himself of his glory, took upon him the form of a servant, in his *conception and birth, life, death, and after his death until his resurrection*. Christ humbled himself in his *conception and birth*, in that, being, from all eternity, the Son of God, in the bosom of the Father, he was pleased, in the fulness of time, to become the Son of man, made of a woman of low estate, and to be born of her, with divers circumstances of more than ordinary abasement (*i*).

ILLUSTRATION. *M.* "The honour and worship paid to Christ in and by the church of God, are founded in his exaltation (*a*).

* Art. VII.

(*e*) H. ii. 9. (*f*) Ps. xxiii. 6, 7. See Zc. ix. 9. Is. viii. 14. ix. 6. 2 C. ii. 8.
(*g*) J. iii. 13. (*h*) J. vi. 62.—i. 18. (*i*) L. C. Q. 46, 47, 48, 49. See Conf. VIII. 1, 2, 3, 4 S. C. Q. 27.

ILLUS. *M.* (*a*) P. 310.

nature; to which homage his obedience and sufferings for men in their nature, the power conferred on him, and the blessings dispensed by him as Mediator, are powerful motives: But it is entirely founded in his *exaltation as man*. Consequently *no divine honours* were due to him while on earth, nor were they paid to him by any that knew his real character. Such never went farther than *civil respects*, though they some times carried them to profound veneration. The homage given him by the thief on the cross, accompanied with an acknowledgment of his being Lord of another world, discovered more *just* and *exalted* sentiments of him, than the apostles themselves had hitherto entertained, yet that

'Then looking to Jesus with *profound veneration*, he said, Lord, remember me, &c. Who can forbear to admire this example of faith and penitence?—When Jesus was abandoned by all, and reduced, in the eyes of men, to the most abject contempt and misery, his innocence and real greatness find an advocate in this penitent malefactor, who confesses him to be *Lord of a future world*—However he came by them, he seems to have conceived more *just* and *exalted* sentiments of Jesus than the apostles themselves (*b*). The power and authority exercised by Christ, and the honour and worship paid to Christ are, and ought to be, *ultimately referred to the glory of God, even the Father* (*c*).

D. He hath committed—"or decreed to commit," all judgment to the Son, that all men should honour the Son—"with *loyal obedience*, acknowledging his *divine power* and *dignity*. For illustrating this divine economy, see Ps. ii. 11, 12. P. ii. 10." He that honoureth not the Son—"in his *sovereign judicial characters*," honoureth not the Father that sent him—"to speak and act in the manner he hath done" (*d*). He loved them to the end—"understood by some, after his rising from the dead, and ascending into heaven, where he receives from his disciples *mediatorial honours*" (*e*). And worshipped him—"with *great reverence*, by bodily prostration, after the eastern manner. See L. v. 12. M. ix. 18. 1 Ch. xxix. 20 (*f*). They worshipped him—"respectfully" saying, "in joyful rapture," of a truth thou art the "very" Son of God (*g*). Lord, I believe; and he worshipped him—"by way of *solemn acknowledgement*, as the true Christ Messiah, G. i. 6. Spiritual respects all along did prevail in his upright mind" (*h*). And fell down at his feet, and worshipped him—"respectfully, saying, earnestly" (*i*). When

(*b*) P. 167, 168. (*c*) 310.—*D.* (*d*) 110. 13, 14. (*e*) 413. 11. (*f*) 36. 17.

(*g*) 201. 6. (*h*) 274. 4. (*i*) 217.

respected him only as an innocent sufferer, soon to be invested with heavenly power and authority. And when religious worship is performed to him *now*, in the height of his exaltation, in no case, from no consideration, nor in any degree, should it be done to him as the *proper* and *adequate object* of it; but ought to be *wholly* referred to the glory of almighty God, through him as the appointed medium of it.

D. The *foundation* of the worship given to Jesus Christ lies in his sovereign judicial character as the *Messiah*, invested with divine power and dignity, and sent to speak and act in God's name, of which afterwards *. It did not, in the nature of it, rise so high as *mediatorial* homage, till after his resurrection and ascension. It was often *very respectful*, and paid with *great veneration*; but even when given to him as

Mary was come, she fell down at his feet—" *respectfully*." — When Jesus therefore saw her—" of so much natural composure, and *pious affection*" (k). Jairus—fell down—and worshipped—" with *profound respect*. Here was *faith, humility, earnestness, and trust*" (l). And are come—" by *divine direction*," to worship him—" with our best *civil respects*. Comp. M. viii. 2. M. i. 40. L. v. 12" (m). The mother of Zebedee's children—worshipping him—" doing *obeisance, or paying her respects*" (n). Saying, all hail—and they worshipped him—" *respectfully*" (o). They worshipped him—" *more respectfully than ever, as to the greater part*"—but some doubted—" what this might turn to" (p). They worshipped him—" *reverently, as glorious in majesty*," and returned to Jerusalem (q). Lord, save us—" This itself was an argument of *faith*, though not strong." O ye of little faith—" *in the Father's protection to me and mine*" (r). Believe only—" *trust to him that dwelleth in me*" (s). Lord, increase our faith—" by thy *unlimited power with the Father*" (t). Believe also in me—" as his anointed, and your undoubted Saviour under him" (u).

CONTRAST. (a) Above it stood the seraphim, and one cried to another, *Holy, holy, holy, &c.* These things said Isaias, when he saw his glory, and spake of him (b). When he bringeth his first begotten *into the world*, he saith, let all the *angels of God worship him* (c). To the Son he saith, thy throne, O GOD, &c. Gird

* See Art. XXXII.

(k) 334. (l) 101. 2. (m) 35. 6. (n) 340. 1. (o) 491. (p) 506. (q) 511.

(r) 90. (s) 103. (t) 237. (u) 424.

CONTR. (a) Dt. x. 20. M. iv. 10. Rv. xix. 10. xxii. 8, 9. (b) Is. vi. 2, 3. J. xii. 41. (c) H. i. 6. Ps. xcvi. 7.

the *very Son of God*, the *true Christ Messiah*, and in *faith*, by those best acquainted with him, even when their *faith* was strongest, their *humility* deepest, their *pious affections* warmest and most abundant, their *earnestness* singularly pressing, and their *raptures* highest,—it never was proper *divine honours*, but either *civil respects* and *obeisance*, or at farthest *loyal obedience* performed to him, as *God's representative*. And whereas *divine faith* is an important and distinguished branch of divine homage, it was never required by him to be exercised, nor by any of his more enlightened friends, at least, was ever acted on him as the *proper and full object* of it; but always on the Father that sent him, and on him as the anointed of almighty God, and their undoubted *Saviour under God*.—Thus—

thy sword on thy thigh, O most mighty—He is thy *LORD*, and worship thou him (*d*). That all men should honour the *Son* (even in his then abased condition) *even as* they honour the Father. He that honoureth not the *Son*, honoureth not the Father that sent him. (*e*). They — *worshipped* him, saying, Of a truth, thou art the *Son of God* (*f*) Lord save us: we perish. And he said, why are ye fearful, O ye of little *faith* (*g*)? The apostles said to him, *LORD, increase our faith* (*h*). Thomas said unto him, my *LORD* and my *God* (*i*). And they stoned Stephen calling upon *God*, and saying, *LORD JESUS receive my spirit*. And he cried with a loud voice, Lord, lay not this sin to their charge (*k*). The grace of our *LORD JESUS CHRIST*, the love of God, and the communion of the *Holy Ghost* be with you all (*l*).

Religious worship is to be given to God, the Father, *Son*, and *Holy Ghost*, and to him alone: not to angels, saints, or any other creature (*m*). The preface to the ten commandments is contained in these words, *I am the Lord thy God*, wherein God manifesteth his sovereignty, as being *JEHOVAH*, the eternal, immutable, and almighty God, having his being in and of himself, and giving being to all his words and works—*therefore* we are bound to take him for our *God* alone, and to keep all his commandments—*God only be-*

(*d*) H. i. 8. Ps. xlv. 1.—II. (*e*) J. v. 23. (*f*) M. xiv. 33. (*g*) M. viii. 25, 26. xiv. 30, 31. (*h*) L. xvii. 5. (*i*) J. xx. 28. See M. ii. II. viii. 2. ix. 18. xv. 25. xxviii. 9. L. xxiv. 52. J. ix. 58.—In all which places the same word is used as in the scriptures under *a*. (*k*) A. vii. 59, 60. comp. I. xxiii. 34. 46. Ps. xxxi. 5. See 2 C. xii. 8, 9. 1 C. i. 2. A. ix. 14. R. x. 13, 14. 1 Th. iii. 11. 2 Th. ii. 16, 17. (*l*) 2 C. xiii. 24. 1 C. xvi. 22. Rv. xxii. 20, 21. M. xxviii. 19. Rv. v. 11—14. vii. 9, 10. J. vi. 28. 1 T. iii. 23. (*m*) Conf. xxi. 2, 3. 5.

Of the Dispensation of the Law.

ARTICLE XIX. *M.* The moral law of God, being the eternal law of rectitude and truth, could not in the nature of the thing, require less of man, as the rule of his conduct, than *perfect* obedience; that is, it could not permit him to neglect or violate his duty, in any instance or degree, without becoming liable to punishment. Yet it is not, nor ever was, such a transcript of the *nature* of God, and such a *necessary* assertion of his right; or a law so arising from his holiness and justice, essential sovereignty and absolute dominion over his rational creatures, as to be *fixed* and *immutable*, admitting of no abatement and dispensation. But it is so unnecessary, *arbitrary* and *mutable*, in the full

ing able to search the hearts, hear the requests, pardon the sins, and fulfil the desires of all, and only to be believed in and worshipped with religious worship — *Prayer*, which is a special part thereof, is to be made by all to him *alone*, and to none other (*n*).

ILLUSTRATION. *M.* “He being willing to *overlook* involuntary frailties and *smaller blemishes*, and even to allow the benefit of *repentance* in case of *wilful sins* (*a*). The law of God cannot exact less from a reasonable and moral creature, than *perfect* obedience, nor allow of any transgression; of which, in every instance, *death* is the penalty. But the supreme Lawgiver determined from the beginning to *mitigate* in our favour the rigour of law; and to *make allowance* for human *error* and *imperfection*, and to accept of *repentance* and sincere obedience, instead of sinless perfection (*b*). At the same time his law — *ut supra* — and forfeiting *some portion* of his happiness” (*c*).

CONTRAST. Thy *righteousness* is an *everlasting righteousness*, and thy law is the truth. The *righteousness* of thy testimonies is *everlasting*. Righteous art thou, O Lord; and upright are thy judgments: Concerning thy testimonies I have known of old, that thou hast founded them *forever*. Thy word is true from the beginning; and *every one* of thy righteous judgments *endureth forever* (*a*). Wherefore the law is holy, and the commandment is holy, and just, and good (*b*). Till heaven and earth pass away, *one jot or tittle*

(*n*) L. C. Q. 101. 179.

ILLUS. (*a*) P. 238. (*b*) 251. (*c*) 238, 239.

CONTR. (*a*) 1 s. cxix. 137. 142. 144. 152. 160. (*b*) R. vii. 12. v. 7, 8.

extent and rigour of it at least, that God might at any time, and may still, according to his pleasure, *abate* of its demands, and *dispense* with it; so far as to overlook *smaller blemishes*, and make allowance for human *error* and *imperfection*, without exacting any the smallest penalty; nay, and when the most atrocious crimes are committed, he may, in the fullest consistency with its rights and honours, decline to insist on the *full* penalty incurred, and exact no more than the loss of *some portion* of the offender's happiness; admitting repentence as a sufficient expiation of the remainder of the guilt, and a reasonable compensation for the injury done to his glory.—For—

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shall *in nowise* pass from the **LAW**, till all be fulfilled (*c*). It is easier for heaven and earth to pass, than that *one tittle* of the **LAW** should fail (*d*). In the day thou eatest thereof, thou shalt *surely die* (*e*). Whosoever shall keep the *whole* law, and offend in *one* point, he is guilty of *all* (*f*). What things soever the law saith, it saith to them that are under the law, that *every mouth* may be stopped, and *all the world* may become guilty *before God* (*g*). As many as are of the works of the law, are under the curse: for it is written, cursed is *every one*, that continueth not in all things written in the book of the law to do them (*h*). What the law could not do, in that it was weak through the flesh, God sending his own Son—and for sin condemned sin in the flesh, *that the righteousness of the law* might be *fulfilled in us* (*i*) The law (powerfully, effectually) worketh wrath (*k*).

The moral law doth *forever bind all*, as well justified persons as others, to the obedience thereof; and that not *only* in regard of the matter contained in it, but also in respect of the authority of God the Creator, who gave it. Neither doth Christ, in the gospel, any way dissolve, but much strengthen the obligation (*l*). The moral law is of use to all men, to inform them of the *holy nature* and will of God, and of their duty (*m*). The moral law is the declaration of the will of God to mankind, directing and binding every one to personal, perfect, and perpetual conformity and obedience in the frame and disposition of the whole man, soul and body, and in performance of all those duties of holiness and righteousness which he owe to God and man; promising life upon the fulfilling, and threatening death upon the breach of it (*n*).

(*c*) M. v. 18. (*d*) L. xvi. 17, 18. (*e*) Gn. ii. 17. (*f*) I. ii. 10, 11. (*g*) R. iii. 9—19. (*h*) G. iii. 10. Ex. xx. 1—17. Dt. xxvii. 14—26. (*i*) R. viii. 3, 4. (*k*) R. iv. 15. (*l*) Conf. xix. 5. (*m*) L. C. Q. 95. (*n*) L. C. Q. 93. See on Article LXIII.

Of Man's ORIGIN A I. Condition.

ARTICLE XX. *M.* God did not make man at first *upright*, or in a state of moral perfection; enjoying a full knowledge of his duty, a heart entirely and only, though mutably, disposed to a compliance with it, and sufficient powers for the complete and unexceptionable performance thereof, so as that it was easy for him, exercising a single and constant dependence upon his bountiful Creator, to have secured his happiness for ever by his own perfect obedience. He was on the contrary, in his *best* estate an *imperfect* and *frail*, as well as a fallible creature. Being endowed with animal passions,

ILLUSTRATION. *M.* “That a *frail* and fallible creature, such as man is in his *best* estate, endowed—*ut supra*—should be able to secure his happiness by his own perfect obedience; he who made him *knew it to be IMPOSSIBLE* (*a*). Certain it is that in the *most innocent* and *virtuous* characters among men the *bias* of animal nature will sometimes *draw contrary to duty*—Although the *mutual struggles* of *reason* and *passion* are a consequence of *imperfection*; yet the victory of reason derives more value from that very circumstance. Take away from a man’s actions all care, attention and *effort*—in favour of virtue, and you exceedingly *lessen*, or even *reduce to nothing* the merit of them, be they ever so good in themselves (*b*). It was fit that man should have the highest standard of perfection before his eyes that—knowing the extent of his obligations, he might be the more sensible of his *weakness*, when he *failed*, and his need of the *allowances of mercy* (*c*). He foresaw and had provided a remedy for it, before he gave them ‘a being’ (*d*). ”

CONTRAST. God said let us make man in our *image*, after our *likeness*. So God created man in his *own image*: in the *image* of God created he *him* (*a*). And that ye put on the new man, which *after God* is created in righteousness and true holiness (*b*). Lo, this only have I found that God made man *upright*, but they have sought out many inventions (*c*). Let no man say—I am tempted of God—but every man is tempted, when he is *drawn away* of his *own lust*, and enticed (*d*). Lest by any means, as the serpent *beguiled* Eve, by his subtlety, so your minds should be corrupted (*e*).—

ILLUS. *M.* (*a*) P. 238. (*b*) 25, 26. It is to be remembered that he applies these things to Christ, who, he admits, had no sin, see Art. XVI. (*c*) 239. (*d*) 240. See on foregoing and following articles.

CONTR. (*a*) Gn. i. 26, 27. (*b*) E. iv. 24. C. iii. 10. (*c*) Ec. vii. 9. (*d*) I. i. 13. 14. (*e*) 2 C. ii. 3.

as well as reason, and allied, by the constitution of his nature, both to angels and to brutes, the bias of that animal nature would draw contrary to duty. Hence he was, amidst all his advantages, under a moral necessity of running into sin, into involuntary frailties and smaller blemishes, if not into wilful transgression ; and therefore could not but fail of the happiness proposed to him in the way of his own obedience. His Creator well knew that matters would have this issue, and could not *possibly* have a more agreeable and advantageous one, and he made provision accordingly.—
For—

Of God's ORIGINAL plan respecting Man.

ARTICLE XXI. *M.* God's *original* plan respecting the human race was not, what is commonly called a *covenant of works* or of *life*: according to the tenor of which, he being created altogether upright, and furnished with ample powers, though fallibly, for the complete persevering discharge of his duty, amidst all temptations to revolt and defection

And when the woman saw, that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took thereof and did eat, and gave also unto her husband with her, and he did eat (*f*). I feared thee, because thou art an *austere* man : Thou takest up that thou laidst not down, and reapest that thou didst not sow. Thou wicked servant, &c. (*g*).

After God had made all other creatures, he created man, male and female, with reasonable and immortal souls, endued with knowledge, righteousness, and true holiness, after his own image ; having the law of God written on their hearts, and *power* to fulfil it : Yet under a possibility of transgressing ; being left to the liberty of their own will, which was subject to change (*h*).

ILLUSTRATION. *M.* The above, included within marks of quotation, are the precise words of the Essay (*a*).

CONTRAST. And the Lord God commanded the man saying, of every tree of the garden thou mayest freely eat. But of the tree of the knowledge of good and evil thou shalt not eat of it : For in

(*f*) Gn. iii. 6. (*g*) L. xix. 20—27. (*h*) Conf. iv. 2. L. C. Q. 17. S. C. Q. 10. See Conf. xix. 1. on following Article.

ILLUS. *M.* (*a*) P. 238, 239.

—was engaged to perform perfect obedience, as the *condition* of life to himself and his descendants, during the time of his probation: God, on the other hand, graciously *promising* to him the continuance of the life then enjoyed, both *temporal*, consisting in the union of his soul and body without separation; and *spiritual*, consisting in the favour of God, conformity to him and communion with him; with a richer and more exalted life than was then competent to him in heaven, after finishing his course of trial on earth—upon that condition; and threatening death opposite to all that promised life upon the least failure in obedience. But the plan was this:—“ In creating the race of men—God, according to his goodness, designed them for happiness, happiness without end: not absolutely, however, and infallibly, without any care on their part; but in consequence of the right exercise of their rational powers, their free choice and faithful endeavours, by the practice of true piety and virtue, and a stedfast adherence thereto, amidst all the temptations incident to their state: *He being willing to OVERLOOK INVOLUNTARY*

the day thou eatest thereof, thou shalt surely die (*a*). And the law is not of faith, but the man that *doth these* things shall *live by them* (*b*). If thou wilt enter into life, keep the commandments.—Thou shalt do no murder, &c. (*c*). Moses describeth the righteousness which is of the law, the man which *doth these* things *shall live by them* (*d*) By *one man sin* entered into the world, and *death by sin*, and so death passed upon all men, for that all have sinned.—The judgment was by *one* to condemnation—by the *offence of one*, judgment came upon all men to condemnation (*e*).

The distance between God and the creature is so great, that although reasonable creatures do owe obedience to him as their Creator, yet they never could have any fruition of him as their blessedness and reward, but by some voluntary condescension on God's part; which he has been pleased to express by way of *covenant*. The first covenant made with man was a covenant of works, wherein life was promised to *Adam*, and in him to his posterity upon condition of perfect and personal obedience (*f*) God gave to *Adam* a law as a *covenant of works*, by which he bound him and all his posterity to personal, entire, exact, and perpetual obedience, promised life upon the fulfilling, and threatened death upon the breach of it;

CONTR. (*a*) Gn. ii. 16, 17. (*b*) G. iii. 12. (*c*) M. xix. 17, 18.
 (*d*) R. x. 5. (*e*) R. v. 12—18. (*f*) Conf. vii. 1, 2.

FRAILTIES and SMALLER BLEMISHES; and even to allow the benefit of *repentance* in case of WILFUL SINS; but determined to punish with everlasting destruction the obstinately wicked and impenitent"—Thus—

Of the EFFECT of the FALL of our first Parents.

ARTICLE XXII. M. The effect of the disobedience and fall of our first parents to themselves and to their posterity, was not subjection to death in *all* the extent thereof, as opposed to the life enjoyed in their original condition, and set forth to their hope to be enjoyed in a future period, in the way of obedience; from which death they were not to be delivered without a redeemer, by whom divine justice should be satisfied, and a consistent and unobstructed channel opened for the egress of mercy. But the *whole effect* of it, or *all* the evil entailed by it, as a penalty to be actually inflicted upon them, or their descendants on that account, was *temporal death only*. For though they and all their posterity did indeed, from the first moment of their fall, become subject or liable to inevitable death; yet it was the good pleasure of almighty God, having determined from the be-

and endowed him with power and ability to keep it (*g*). The providence of God towards man, in the estate, in which he was created was, entering into a *covenant of life* with him, upon condition of personal, perfect, and perpetual obedience: of which the tree of life was a pledge, and forbidding him to eat of the tree of the knowledge of good and evil upon the pain of death (*b*).

ILLUSTRATION. M. "They indeed from that moment became subject to inevitable death, with all their posterity. But it was the good pleasure of almighty God, that *this* death should not be *eternal*, as the rigour of the law required it to be, but *only temporary* (*a*). The law of God, &c." (*b*).

CONTRAST. (*a*). And the eyes of them both were opened, and they knew that they were naked. And Adam and his wife hid themselves from the presence of the Lord God, amongst the trees of the garden. And now lest he put forth his hand—therefore the

(*g*) Conf. xix. 1. See Chap. iv. 2. (*b*) L. C. Q. 20. 22. S. C. Q. 12. 16.

ILLUS. M. (*a*) P. 240. (*b*) 251. As quoted on Illustration Art. XIX.

(*a*) See Scriptures on the preceding Article.

ginning to mitigate in our favour the rigour of law, that *this* death should not be *eternal* on the score of that transgression in the case of any, but only *temporary*. And this death, accordingly, was *all* the punishment inflicted upon them, and that ever shall be inflicted upon any of their offspring for that sin.

Of Adam's FIRST sin not being IMPUTED to his posterity, and of the natural PURITY and RECTITUDE of his descendants

ARTICLE XXIII. M. It was just now admitted, that temporal death is some how or other inflicted on the posterity of Adam through his first transgression. But *how* and upon *what ground* it should be so, appears perfectly *inexplicable* as it is extremely *unjust*: For there is no proper *imputation* of that sin to them, no finding them sinners or guilty otherwise, than in treating them *as such* by adjudging them to death; nor is there any moral *pollution* whatever conveyed by him to them. All infants, how much temporal calamity soever they may suffer, are *entirely* innocent in both these

Lord sent him forth from the garden of Eden--he *drove out the man* (b). As many as are of the works of the law are *under the curse*: For it is written, cursed is *every one*, that continueth not in all things written in the book of the law, to do them (c). And were *by nature children of wrath* even as others (d). For the *wages* of sin is **DEATH**: but the gift of God is eternal life through Jesus Christ our Lord (e). Indignation and wrath, tribulation and anguish upon *every soul* of man that doth evil (f). The judgment was by one to *condemnation* (g).

By this sin they fell from their original righteousness and communion with God, and so became dead in sin; wholly defiled in all the faculties and parts of soul and body (h). The fall brought mankind into *an estate of sin and misery*. The fall brought upon mankind the loss of communion with God, his displeasure and curse; so as we are by nature children of wrath, bond slaves to Satan, and justly liable to all punishments in this world, and that which is to come (i). All mankind, by the fall, lost communion with God,

(b) Gn. iii. 7, 8. 16—25. (c) G. iii. 10. (d) E. ii. 3. (e) R. vi. 23.
 (f) R. ii. 8, 9. (g) R. v. 16. 18. viii. 1. See on following Article.
 (h) Conf. vi. 1. 6. (i) L. C. Q. 23. 27, 28, 29.

respects. Principles of *rectitude* and *candour*, notwithstanding the disasters of the fall, are implanted in our nature. So far from being, in a moral view, wholly corrupted, we are, every one of us endowed with a *good conscience*, a *candid* and *ingenuous temper*; and in short, have the *seeds of universal goodness* sown in our constitution, which need only to be cherished for producing a plentiful harvest of all righteousness. Hence instead of being prone to follow evil only, men are originally *disposed* to *imitate* the virtues of a *good character*, wherever they see it. So highly in a particular manner, is that of JESUS CHRIST recommended to every human mind, that nothing prevents its meeting with *universal respect*, but the power of *false religion*, of vicious passions contracted in a course of sin, and interfering worldly interests.

are under his wrath and curse, and so made liable to all the miseries of this life, to death itself, and to the pains of hell forever (*k*).

ILLUSTRATION. *M.* By one man's disobedience many were MADE SINNERS, or *treated as such*, by being ADJUDGED TO DEATH (*a*). It is the wicked only who are punished, even in these sufferings of the righteous. So the sins of parents are punished in the calamities inflicted on their *innocent offspring* (*b*). If the light of faith and of a *good conscience* have not forsaken you, consider—(*c*); —recommends and enforces a worthy conduct, and tends to *nourish* in us the *seeds of universal goodness* (*d*). Every one who sees or hears of them (i. e. *good characters*) will be *naturally disposed* to *imitate* their virtues (*e*). Who could forbear to respect and venerate him (i. e. Jesus Christ)? *None surely*, but those in whom *false religion*, together with the force of vicious *passions* and interfering *interests*, had entirely *erased* the *principles of rectitude and candour implanted in their NATURE* (*f*).

D. Who did sin, this man, or his parents, that he was born blind?—“ Neither hath this man so sinned *as to deserve this great evil*—Punishment prior to transgression, is an *unjust*, and therefore an *insupportable case*” (*g*). Suffer the little children—of such is the kingdom of God—“ The two component members of the Christian

(*k*) S. C. Q. 17. 19. See Conf. Cat. of former Article, with the Contrast on the next.

ILLUS. *M.* (*a*) P. 279. (*b*) 274. (*c*) 402, 403. He speaks of those who are yet in *their sins*. (*d*) 476, 477. He does not except unbelievers, to whom the gospel is preached without effect. (*e*) 272. (*f*) 445.—*D.* (*g*) 267. 3.

D. Before they are actually born into the world, men are chargeable in the sight of God with no sin whatever; as little through their connexion with the first Adam, as in their own persons; and as they *deserved* no evil, so to punish them in any form or degree, is an *unjust* and *insupportable case*. With respect to little children, infants, or those but just above that age, they are as *free from evil habits* as they are remarkable for simplicity. They are *all* of them, at least those of them that are born within the pale of the visible church, *real members* of the church invisible, no less than the most sanctified Christians; and, without any renovation whatever, *eminently qualified* for the heavenly inheritance. There is therefore no need of praying for pardon or regeneration to them, but only for their continued *welfare*; and Jesus himself sought no more in their behalf.—Thus—

church, and *eminently qualified* for the celestial inheritance. Of such as resemble them in their simplicity, *freedom from evil habits*, tractableness and modesty" (*b*). Were brought unto him little children—"infants, or just above that age. See L. xviii. 15. 2 T. iii. 15." that he should put his hands on them—"a common Jewish form, when they *invocated a divine blessing* on any"—and pray—"for their continued *welfare*." (*i.*)

CONTRAST. And so death passed on all men; *for that*, or in whom *all* have sinned. For until the law, sin was in the world: but sin is not imputed where there is no law. Nevertheless, *death reigned* from Adam to Moses, *even over them that had not sinned* after the *similitude of Adam's transgression*. By one man's disobedience many were made (or constituted) sinners (*a*). *In Adam all die*. As we have born the *image of the earthly*, we shall also bear the *image of the heavenly* (*b*). Behold I was *shapen* in iniquity, and in sin did my mother *conceive me* (*c*). Except a man be born of *water and of the Spirit*, he *cannot enter* into the kingdom of God. That which is born of the flesh is *flesh*: that which is born of the Spirit is *Spirit* (*d*). Adam begat a son in *his own likeness*, after his *image* (*e*). Man that is born of a woman is of few days, and full of trouble.—Who can bring a *clean* thing out of an *unclean*? Not one. What is man that he should be *clean*, and he that is born

(*b*) 299. 4. (*i*) 298. 1, 2. See next Article, and Article LVIII.

CONTR. (*a*) R. v. 12—21. (*b*) 1 C. xv. 22—45. (*c*) Ps. Li. 4. 5.
(*d*) J. iii. 3—6. (*e*) Gn. v. 3. comp. i. 26, 27.

Of the MORAL State of the World.

ARTICLE XXIV. *D.* The moral state of the world is not universally, but generally corrupt. And for as corrupt as it is, it imposes no manner of necessity upon any one to sin; at least not *give or to take offence*. The very worst of wicked men are not in a spiritual and moral sense *wholly evil*, but only in comparison with God, as the most eminent saints are, only in a greater degree: For God hath implanted in every human mind many good principles, which still remain

of a woman that he should be righteous (*f*)? Vain man would be wise, though man be born like a wild asses colt (*g*). The *imagination* of man's heart is evil from *his youth up* (*h*). The wicked are estranged from the *womb*: they go astray *as soon as they be born* speaking lies (*i*). Foolishness is *bound up* in the heart of a child; but the rod of correction shall drive it from him (*k*).

They being the root of all mankind, the guilt of *this* sin (the first) was *imputed*, and the same death in sin and corrupted nature conveyed to *all* their posterity, descending from them by ordinary generation. From this *original* corruption, whereby we are *utterly indisposed*, disabled, and made apposite to *all good*, and *wholly inclined* to *all evil*,—do proceed all actual transgressions (*l*). The covenant being made with Adam as a *public person*, not for himself only, but for his posterity, all mankind descending from him by ordinary generation, *sinned in him*, and *fell with him*, in his first transgression. The sinfulness of that estate, whereinto man fell, consisteth in the *guilt* of Adam's first sin; the *want* of that righteousness wherein he was created, and the *corruption of his nature*—Original sin is conveyed from our first parents unto their posterity by natural generation; so as all that proceed from them in that way, are conceived and born in sin (*m*).

ILLUSTRATION. *D.* Offences will come—“Even the *general* corrupt state of the world, imposes *no manner* of necessity upon any one, *to give or take offence*” (*a*). If ye then being evil—“*in comparison of him*, (*i. e.* God): Another argument from less to greater, Jb. xv. 14, 15. Not *absolutely* evil, says good Dr. Newcome;

(*f*) Jb. xiv. 1—4. 14—16. (*g*) Jb. xi. 12. (*h*) Gn. viii. 21. (*i*) Ps. lviii. 3. (*l*) Pr. xxii. 15. See E. ii. 1—3. Pr. xxix. 15. xxiii. 14, 15. M. xv. 19. Jr. xvii. 9. lvi. 43, 44. R. vii. 18. lf. liii. 2, 3. Pr. i. 20—31. (*l*) Conf. vi. 3. 4. (*m*) L. C. Q. 22. 25, 26. S. C. Q. 16. 18. See Contrast of the foregoing Article, and the following.

ILLUS. *D.* (*a*) P. 442. 2.

there. But men are evil, as subject to infirmities, passions, and the power of bad habits. They cannot be said to be *filled* with evil, unless, as is indeed the case with some, they *abound* in *hatred, envy, mischievous arrogance*, and other such *gross pharisaic enormities*. And even men of this description, and who deserve to be styled a *generation of vipers*, may speak things really *good on occasion*, though not *in common*, and in a prevailing degree.

for God hath implanted *many good principles* in the human mind; but *comparatively* so, subject to *infirmities, passions, and the power of bad habits*" (b). O generation of vipers, how can ye, being evil—"filled with evil of *hatred, envy, and mischievous arrogance*. Infirmities are not here spoken of, but *gross pharisaic enormities*"—speak good things—"in *common*; in a moral sense they could not *prevailingly*, as in Jr. xiii. 23." An evil man, out of the evil treasure of his heart—"all is *treasure above what is necessary*" (c).

CONTRAST. God saw that the wickedness of man was great on the earth, and that *every imagination* of the thoughts of his heart was **ONLY evil continually** (a). The Lord looked down from heaven upon the children of men—They are *all* gone aside; they are *altogether* become filthy: There is *none* that doth good; no, not one (b). What then? Are we better than they? No, in *no wise*. For we have before proved, both Jews and Gentiles, that they are **ALL under sin**: as it is written, there is *none righteous*; no, not one (c). The carnal mind (or minding of the flesh) is *enmity* against God: For it is *not* subject to the law of God; neither indeed *can be*. So then, they that are *in the flesh* *cannot please God* (d). I know that in me, that is, in my *flesh*, dwelleth no good thing (e). The wicked are like to the troubled sea, when it *cannot rest*, whose waters cast up *mire and dirt* (f). A good tree cannot bring forth evil fruit; neither can a *corrupt* tree bring forth *good fruit*. Wherefore by their fruits ye shall know them (g). An evil man, out of the *evil treasure of his heart*, bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh (h).

(b) 138. 1. (c) 161. 3, 4, 5. See Art. L. LI. LVIII.

CONTR. (a) Gn. vi. 5. (b) Ps. xiv. 2, 3. (c) R. iii. 9—18. (d) R. viii. 7. 8. (e) R. vii. 17. See R. v. 6. E. ii. 1—3. 11, 12. Jr. xvii. 9. 2 P. ii. 14. If. v. 18. (f) If. lvii. 20. (g) M. vii. 18. L. vi. 43, 44. I. iii. 9—12. (h) L. vi. 45. M. xii. 33—35. xviii. 7. L. xvii. 1. Pr. iv. 16. Conf. and Cat, as in preceding Articles.

Of ELECTION.

ARTICLE XXV. *M.* There is no such thing as a sovereign, free, particular, *eternal*, and infallible *election* of some men to eternal life, and the means of it, in Jesus Christ. All the election acknowledged in scripture, takes place in *time*. It comprehends none who are, as yet, in a state of alienation from God, but those only, who are already *new creatures*, his *called, sanctified, and beloved ones*: Those, who being actually *selected* to the *knowledge of the truth*, *love God*, are his *faithful servants*, and walk in the way of his commandments. They are not, therefore, chosen, *that they may be pardoned and sanctified*, but *sanctified that they may be chosen and pardoned*. Their *election*, as other distinguishing privileges possessed by them, is *through the blood of Christ, attached to their faith, and follows it*. And as that election may be, and sometimes is *improperly made*, so it may be, and frequently is *defeated and rendered ineffectual*.

ILLUSTRATION. *M.* “*Through the blood of Christ*, all believers in him are endowed with important privileges above the rest of mankind. Thus, for instance, they are the *chosen or elect people of God*; his *called, sanctified,—his beloved ones, and new creatures*. These and such like, are not empty titles *attached to the faith of Christ (a)*. The *elect or chosen people of God*, his *faithful servants*, who *love him, and walk in the way of his commandments (b)*. Blessed is the man whom thou chusest—And do I partake of this blessedness? Am I *chosen and elected of God to the knowledge of the truth, and attainment of salvation (c)*. Christians are *sanctified by the Spirit, and made the elect of God*, that they may be obedient to his commands, and have their guilt washed away (*d*). How zealous should I be by my behaviour, to *justify, if possible, a choice so honourable and beneficial to me; to shew that it hath not been improperly placed, and to render it effectual (e)*.

D. Thine they were—“*by integrity and love of the truth, or by faith and ingenuous obedience*,” and thou gavest them me (*f*). Few are chosen—“*of chosen spirits, comp. Dt. vii. 6. J. xv. 16. A. ix. 13, &c*” (*g*). Few are chosen,—“*or there be few choice ones, whom God will approve, being destitute of good works to justify their sincerity,*” *M. xx. 16 (h)*. Deceive the very elect—his “*choice ones*” (*i*). For the elect’s sake—“*both Christians and*

ILLUS. *M* (*a*) P. 473. (*b*) 321. (*c*) 474. (*d*) 353. (*e*) 474. See on Art. LI. LVII.—*D.* (*f*) 441. 45. (*g*) 306. 21. (*h*) 372. 19. (*i*) 393.

D. God has some men distinguished from others, by their integrity and love of the truth, or by their faith and ingenuous obedience; but he has made no distinction among them by a peculiar choice, or *purpose of destination*, while yet in their sins. His *elect* are not a certain number separated from the rest of mankind from everlasting, by a sovereign and secret decree, but a set of *chosen spirits*, or *choice ones*, who, being *full of good works*, to justify their sincerity, are *approved* of him; and to whom it is his sovereign good pleasure, not in the way of eternal, fixed, and immutable *purpose*, but of *promise*, to be accomplished as they shall behave themselves, to give the kingdom of endless felicity. Agreeably to this, none are given by the Father to the Son, but those, upon whom grace has already produced *saving effects*. While on earth, he had no sheep but of the *Jewish fold*: nor are any persons his sheep at any time, or in any sense, who live *basely*. All to whom that character belongs are simple and *teachable* persons. If they have great need, they have also

Jews of the *better sort*—Probably the *persevering Christians*" (k). It is your Father's good pleasure to give you “*in promise*” the kingdom—“*of endless felicity*” (l). All that the Father giveth me—“over to me for instruction, *by his divine grace or effectually*,” shall come to me—“*chearfully*” (m). Thou gavest them me—“*effectually, comp. vi. 37*” (n). To as many as thou hast given him—“*by efficacious grace, comp. J. vi. 39, 40*” (o). Other sheep I have, which are not of this fold—“*of the Jewish fold, viz. the Gentiles*. He speaks of that which was certainly and soon *to be*, as if it were already done.” Them also I must *bring in*—“*because of their great need, and commendable integrity*” (p). Ye believe not, because ye are not of my sheep—“*of my upright, simple, and delicate sheep*. You live *basely*, and seek to devour” (q).

CONTRAST. Blessed be God—who hath blessed us with all spiritual blessings in heavenly places (or things) in Christ. According as he hath *chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love*: Having *predestinated us to the adoption of children, by Jesus Christ to himself, according to the GOOD PLEASURE of his will*; to the praise of the glory of his GRACE: having made known the mystery of his will, according to his GOOD PLEASURE, which he purposed in himself (a).

(k) 392. 17. (l) 320. 3. (m) 205. 2. (n) 441. 15. (o) 440. 9. (p) 276. 5.
(q) 293. 7, 8.

CONTR. (a) E. i. 3—9.

much commendable integrity BEFORE they are brought in; on account of which, as well as of their necessity, he brings them into his fold.

Of the COVENANT OF GRACE.

ARTICLE XXVI. M. The covenant of grace is not an eternal transaction between the Father and the Son, respec-

For the children not *being yet born*, neither having done *good or evil*, that the *purpose of God, according to election, might stand, not of works, but of him that calleth*: As it is written, Jacob have I loved—So then, it is *not of him that willeth, nor of him that runneth, but of God that sheweth mercy (b)*. At this present time there is a remnant, *according to the election of grace*. And if by *grace*, then it is no more of works.—Israel, hath not obtained that which he seeketh for; but the election hath obtained it, and the rest are blinded (c). Whom he did foreknow, them he also did predestinate—and whom he did predestinate, them he also *called (d)*. Because God hath *from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth (e)*. Elect according to the foreknowledge of God, *through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus (f)*. Who hath saved us, and *called us, with an holy calling, not according to our works, but according to HIS OWN PURPOSE AND GRACE, which was given us in Christ, before the world began (g)*. As many as were *ordained to eternal life, believed (h)*.

God from all eternity did, by a most wise and holy counsel of his will, freely and unchangeably ordain whatsoever comes to pass. By the decree of God, for the manifestation of his glory, *some men and angels are predestinated to everlasting life*. Those of mankind that are predestinated unto life, God, *before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ unto everlasting glory, out of his MERE FREE GRACE and love; without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions or causes moving him thereunto; and all to the praise of his glorious grace (i)*.

ILLUSTRATION. M. “Solemnly ratifying the *doctrine* he taught —every article of the *doctrine* or *covenant* is ratified by the same au-

(b) R. ix. 11—16, (c) R. xi. 5—8. (d) R. viii. 29. 30. (e) 2 Th. ii. 13.
 (f) 1 P. i. 2. (g) 2 T. i. 9. (h) A. xiii. 48. See 1 Th. v. 9. R. ix. 23.
 2 T. ii. 18, 19. J. xiii. 18. x. 16. 26. xvii. 2, 3. 6. 9. 11. Rv. xvii. 8. (i) Conf.
 iii. 1. 3. 5. See L. C. Q. 13. S. C. Q. 20.

ting the redemption of fallen men; about which the scripture warrants us to conceive that the Father, designing to glorify all the perfections of the Deity, particularly the riches of his grace; having, in his sovereign good pleasure, chosen some of our race, considered as sinful and ruined, to eternal life; and having pitched on his own Son to be their Saviour and Redeemer, did, in eternal counsels, propose to him to become man, by the assumption of their nature, and in that nature, and as their Surety, to fulfil all the righteousness of the law they had violated, by his obedience even to the death, as the *condition* of their salvation; promising assistance in his work, the acceptance of it, and a glorious reward for it; as also to bestow, on the condition proposed, eternal life and all the means of it, upon those whom he represented: And in which the Son, in the same depth of infinite love, and as equally interested in the high design, acceded to the proposal, and, on the credit of the Father's promise, pledged himself to become, do, and suffer accordingly. But the covenant

authentic seal (*a*).—A willing sacrifice for the *truth*, and laid down his life in confirmation of his *doctrine*, which is the *new covenant* (*b*). This view of the *gospel*, as a *covenant* or *pactum*, between different parties, with a seal appended to it, seems to be chiefly in allusion to the old covenant which God made with Israel—and to compare it, in this respect, with the *new covenant*, or the *gospel* of Christ (*c*). According to this covenant all sins—*ut supra*—repentance which the *gospel requires*, but are followed by it, shall be forgiven (*d*). The new covenant promising the remission—*ut supra* (*e*). We know that the condemnation of impenitent sinners is established in the *same covenant*, and ratified with the same blood, which assures the remission of sins to them that repent” (*f*).

CONTRAST. I have made a *covenant* with my chosen, I have sworn unto David my servant.—Thou spakest in vision to thy holy One, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people. I have found David my servant, and with my holy oil have I anointed him (*a*), Behold the man, whose name is the *Branch*,—he shall build the temple of the Lord; and the *counsel of peace* shall be between them both (*b*). I was set up from everlasting, from the beginning, ere ever

ILLUS. M. (*a*) P.334. (*b*) 350. (*c*) 335. (*d*) 334. (*e*) 350. (*f*) 456.

CONTR. (*a*) Ps. lxxxix. 2, 3. 19, 20. comp. Ps. cxxxii. Ek. xxxiv. 23—26.
(*b*) Zc. vi. 12, 13.

of grace is simply and only, the *doctrine* which Christ taught, the *truth*, the *gospel*; called a *covenant*, in allusion to the old covenant, which God established with Israel: The tenor whereof is not, that God will certainly and infallibly give all good, to the amount of complete and everlasting salvation, to his people; but that all sins, how numerous and great soever, *provided* they do not exclude *repentance*, but are followed by it, shall be forgiven, and remain no obstacle to the enjoyment of eternal life in heaven: or it is a promise of *pardon on repentance*, of the remission of sins to all sinners who *repent* and *live virtuously*. In which covenant too, the *condemnation* of obstinate sinners is equally provided for, and established, as the salvation of the penitent.

the earth was (*c*). Now to Abraham and his seed, were the promises made. And he saith not, and to *seeds*, as of many, but as of *one*, and to thy seed, which is **C H R I S T** (*d*). In hope of eternal life, which God that cannot lie *promised*, before the world began (*e*). But ye are come to Jesuſ the *mediator of the new covenant* (*f*). By so much was Jesuſ made the *surety* of a better *testament* (or covenant) (*g*). This is the covenant, that I will make with the house of Israel after those days—(*h*).

The Lord was pleased to make a second, commonly called, the *covenant of grace*: Wherein he *freely offereth* to sinners life and salvation by Jesus Christ; requiring of them faith in him that they may be saved; and promising to give to all those that are ordained to eternal life, his holy Spirit to make them able and willing to believe. This covenant is frequently set forth in scripture, by the name of a *testament*, in reference to the death of Jesus Christ, as the testator, and to the everlasting inheritance, with all things belonging to it, therein bequeathed (*i*). But of his mere love and grace delivereth his elect—and bringeth them into a state of salvation by the second covenant, commonly called the *covenant of grace*. The covenant of grace was made with **C H R I S T**, as the second Adam, and in *him* with all the elect as his seed. The grace of God is manifested in the second covenant, in that he *freely provideth and offereth* to sinners, a Mediator and life and salvation by him—(*k*).

(*c*) Pr. viii. 23. (*d*) G. iii. 16. (*e*) T. i. 1. 2. See 2 T. i. 9. quoted pre. Art. and If. liii. 10—12. xlvi. 5—10. xlvi. 1—12. Ps. xl. 5—8. D. ix. 27. (*f*) H. xii. 22. 24. viii. 6. (*g*) H. vii. 22. (*h*) See tenor of it, H. viii. 10. 11. Jr. xxxi. 31—34. Ek. xxxvi. 25—31. Jr. xxxii. 38—41. E. ii. 12. 1 T. ii. 25. H. ix. 15—17. L. xxii. 20. 1 C. xi. 25. (*i*) Conf. vii. 3. 4. (*k*) L. C. Q. 30. 31, 32. S. C. Q. 20.

Of the G O S P E L.

ARTICLE XXVII. *M.* For understanding this subject better, it is to be observed, that the gospel is only a *late* privilege granted to mankind, fulfilling the law and prophets, and perfecting all former revelations of God: And yet of the great subjects of it, briefly summed up in the doctrines concerning God and ourselves, not *all* the *heathen* world, but the *bulk* of them were ignorant, notwithstanding the aids of philosophy. Properly taken, the *whole* of it is nothing else but good tidings of great joy to all people; and yet it does not *offer* repentance as a *gift*, nor contain the di-

ILLUSTRATION. *M.* “Our very *knowledge* of the gospel, and of all the noble instructions and motives it proposes, in order to reform and sanctify, is a benefit for which, *under God*, we are indebted to the *blood of Christ* (*a*). Moreover the gospel fulfills the law—*ut supra* (*b*). Of these interesting subjects (i. e. God and themselves, the subjects of the gospel) the *bulk* of mankind, notwithstanding all the aids of philosophy were grossly ignorant, *before the revelation of the gospel*; and are so still, where this divine light hath not yet appeared. The world by wisdom knew not God; and there is no reason to think it ever would have known him (*c*). The whole of the gospel, *ut supra* (*d*). Provided they do not exclude—that *repentance*, which the *gospel* requires (*e*). The full accomplishment of all *gospel* promises and threatenings (*f*). The *blood of Christ* ratifies the *threatenings* as well as promises of the gospel (*g*). The least worthy are *invited*, provided they *repent* and *believe* the gospel (*h*). Salvation, which was now *offered* freely and in the most ample manner, to all that would *repent* and *believe* the gospel (*i*). He is willing that our love to him should all turn to the *good of one another*; nay he peremptorily requires it; and it is what he *mainly* aimed at in the manifestation of gospel grace” (*k*).

CONTRAST. I will put enmity between thee and the woman; and between thy seed and her seed. *It shall bruise thy head*, and thou shall bruise *his heel* (*a*). And the scripture foreseeing, that God would justify the heathen through faith, *preached before the gospel* to Abraham, saying, in thee shall all nations be blessed (*b*). Let us therefore fear—For unto us was the gospel preached, *as well as*

ILLUS. *M.* (*a*) P. 329. (*b*) 468. (*c*) 467. (*d*) 506. (*e*) 234. (*f*) 233. 235. (*g*) 363. (*h*) 290. (*i*) 301. (*k*) 432.

CONTR. (*a*) Gn. iii. 15. comp. H. ii. 14, 15. C. ii. 14. 15. (*b*) G. iii. 8.

vine engagement to bestow it, but only *requires* it as a duty, which we are to perform the best way we may; nay and contains *threatenings*, as well as promises, ratified by the blood of Christ. The objects of its invitations and offers are not all men indiscriminately who hear it, but only those who *repent* and *believe*. What God mainly aimed at in the manifestation of its grace, is not the display and glory of his divine perfections, particularly of the exceeding riches of his mercy, through Jesus Christ, and in subordination to that, the recovery of sinners to his favour and friendship, conformity to him and communion with him; but that our love to him should all turn to the *good of one another*.

unto them: but the word preached did not profit them (*c*). They became vain in their imaginations, and their *foolish hearts were darkened*, professing to be wise, they become fools (*d*). Where is the wise (*sophoi*)? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of the world? For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God, by the foolishness of preaching, to save them that believe (*e*)—A *new heart also will I give you*: and a *new spirit* will I put within you: And I will take away the stony heart out of your flesh, and *I will give you an heart of flesh*.—*Then shall ye remember your own evil ways, and shall lothe yourselves in your own sight for your iniquities* (*f*). He that believeth not God, hath made him a liar. And *this is the record of God*, that he *hath given to us eternal life*: and this life is in his Son (*g*). Ho *every one* that thirsteth, come ye to the waters: And he that *bath no money*, come ye: buy and eat; yea, come, buy wine and milk, *without money and without price*. Wherefore do ye spend money for that which is not bread—(*h*)? Look unto me, and be ye saved, *all ends* of the earth (*i*). Hearken unto me, ye that are *stout hearted* and *far from righteousness*. I bring near *my righteousness*: It shall not be far off, and my salvation shall not tarry (*k*). Go ye into *all the world*, and preach the gospel to every creature (*l*). Unto you is born a Saviour—Glory to God in the highest, and on earth peace, and good will to men (*m*). But God, who is rich in mercy, for his great love wherewith he loved us—that in the

(*c*) H. iv. 1, 2. (*d*) R. i. 19—32. (*e*) 1 C. i. 1. 19—31. comp. Eph. iv. 17—19. (*f*) Ek. xxxvi. 26—31. Zc. xii. 10—14. A. v. 31. (*g*) J. v. 10, 11. (*h*) If. lv. 1—5. Rv. xxii. 17. (*i*) If. xlvi. 21—25. (*k*) If. xlvi. 12, 13. (*l*) M. xvi. 15, 16. comp. Pr. i. 20—23. viii. ix. 1—6. J. iii. 14—19. M. xxii. 9, 10. L. xiv. 21. See also E. i. 3. 6. ii. 4—7. 13. 17. 1C. ii. 9. 1 T. i. 3—7. (*m*) L. ii. 11—14.

Of the OLD Dispensation, and the State of the Church under it.

ARTICLE XXVIII. *M.* It was just now said that the gospel is only a *late* privilege granted to mankind: and this holds not of the *Gentiles* only, but of the *Jews*, designed the peculiar people of God, also. For although a covenant was established with them, in a very early period of their nation, there was nothing in it of the nature of the *gospel*. It was of quite *another* nature, as it had another kind of seal: only there was such a resemblance between them, as made it very proper to speak, to those especially who had lived under the old covenant, of gospel benefits in figures and allusions borrowed from that dispensation. The covenant of grace, then, which we have, was not administered to them,

ages to come, he might shew the exceeding riches of his grace, in his kindness towards us, through Jesus Christ (*n*).

ILLUSTRATION. *M.* “ This view of the gospel, &c. It (*i. e.* the covenant with Israel) was of *another nature*, and had another kind of seal, yet—*ut supra* (*a*). All the above ceremonies (comprehending *sacrifices* of every kind) served to establish and preserve a *federal union* between God and the children of Israel, and to regulate their intercourse with him, *as their King*. The appointed ceremonies—*ut supra*—offered, and to remove all hindrances on that score, to the full and free enjoyment of the privileges of the people of God.—They could *at best*—only *remove legal incapacities*, fit men for the presence and worship of the God of Israel, and entitle them to the quiet enjoyment of the land of Canaan: of the final remission—*ut supra* (*b*). *Before his death* indeed, he *planted THE SEEDS of divine truth among one people*, but”—(*c*).

D. “ What is the most direct opposite to the light of knowledge? The *darkness* of human error and ignorance. Was this darkness great and *universal* before the days of Christ? It *was*, like that of the natural world in the beginning, *Gn. i. 2.* and required a new creation” (*d*). Many prophets and righteous men have desired to see these things—“ even *prophets*, before the *times* of the gospel, did but *conjecture*” (*e*). Think not I am come to destroy—“ The judicial and civil law of the Jews could not subsist, after the society itself was dissolved; and this, though not *of design*, was the conse-

(*n*) E. ii. 4—13. R. v. 15—21: E. iii. 2—11. See *Conf. Cat.* on preceding Article, with Contrast of Art. LXII.

ILLUS. *M.* (*a*) P. 335. See quot. Art. xxvi. (*b*) 341, 342. (*c*) 467.—
D. (*d*) P. 514. Q. 8, 9. (*e*) 172. 9.

nor had they a gospel substantially the *same* with ours.—The *ceremonies* of the Mosaic ritual, not excepting sacrifices, were not *instituted figures* of good things to come, in the actual purchase, and more clear and extensive exhibition; or they were not *typical representations* of Christ and the benefits of his salvation, for the *instruction* and *direction* of their faith. They were not ordinances of *divine worship* at all, in the spiritual and moral nature of it, nor means of divine grace to the souls of men; but only served to establish and preserve a *federal union* between God and Israel, and to regulate their intercourse with him as their *political king*. The appointed ceremonies of atonement, when duly performed, had, by the will of God, the effect intended by them,—to procure the forgiveness of sins, for which they were offered; but that forgiveness was of a very particular kind, and en-

guience of Christ's appearing. The *political—ut supra*—and their application of it exceeded even the severities of the letter (*f*). Who-so is angry with his brother—“where *law* was *imperfect*, Jewish interpretations were *more so*” (*g*). Glory to God in the highest—“*now is begun* on earth, *peace* and *special divine favour*, with all its blessed fruits” towards men (*h*). Grace for grace—“seems to imply the *sufficiency* of that revelation, which Jesus, in his Father's name, proclaimed to the world—That which was of late a *shadow of grace*, we have received perfection in the room of, comp. R. vi. 23” (*i*). My flesh is meat indeed—“Christ ascribes to himself what is proper to his *doctrine*, as being the *first author* and *publisher* of it (*k*). The *slaying of victims* was the *term of remission*—so under the new testament, the sacrifice of Christ” (*l*).

CONTRAST. (*a*) Christ—being quickned by the Spirit—by which also, he went and *preached to the spirits* in prison: which were some time disobedient, when once the long suffering of God waited in the days of Noah (*b*). Your father Abraham rejoiced to see *my day*; and *he saw it*, and was glad (*c*). *I know* that my Redeemer liveth, and that he shall stand at the latter day upon the earth (*d*). Of which salvation the prophets have enquired—the spirit of Christ which was in them—when it testified *before hand* the sufferings of Christ, and the glory which did follow (*e*). To him gave *all the prophets* witness (*f*). And beginning at *Moses* and *all the prophets*,

(*f*) 125. 1. (*g*) 127. 5. (*b*) 33. 13. (*i*) 14. 1. (*k*) 205. 7. (*l*) 208. 9.

CONTR. (*a*) See the first scriptures on the foregoing Article. (*b*) 1 P. iii. 18—20. comp. 2 P. ii. 5. Ju. 14. (*c*) J. viii. 56. (*d*) Jb. xix. 24. 27. (*e*) 1 P. i. 10, 11. (*f*) A. x. 43. comp. L. I. 70. A. iii. 22—24.

tirely different from that which we have under the gospel; not referring to the moral guilt of sin, and appertaining properly to the conscience, but only to the removal of *legal incapacities*, for the enjoyment of the *outward privileges* of the people of God; or for keeping them in good terms with the *supreme Magistrate*: while of the *final remission* of sin by deliverance from death, the wages of it, and the attainment of immortal life, they yielded not the least hope or prospect. The seeds of divine truth were planted among that favourite people themselves, only by our Lord's personal ministry.

D. Before the days of Christ, the darkness of human error and ignorance was *universal*, yea, and *absolute*, like that of the natural world, when as yet there was no light of any kind created, and the earth was without form, and void. Even the most enlightened prophets, such as *Abraham*, *Mo-*

he expounded to them in *all the scriptures*, the things concerning himself (*g*). That all things must be fulfilled, which were written in the *law of Moses*, and in the *prophets*, and in the *psalms* concerning me (*h*). And did all eat the same spiritual meat, and did all drink the same spiritual drink: For they drank of the rock that followed them, and *that rock was Christ* (*i*). The law was our schoolmaster to bring us to *Christ*, that we might be justified by faith (*k*). Which are a *shadow* of good things to come, but the *body* is of *Christ* (*l*). Who serve unto the *example* and *shadow* of heavenly things (*m*). The way unto the holiest of all (not was not *laid*, or not notified, but) was not *made manifest* (as it is now) while the first tabernacle was yet standing—which was a *figure* for the time then present (*n*). Then, verily, the first covenant had ordinances of *divine service* (*o*). An altar of earth shalt thou make unto me—and in all places where I record my name, I will come to thee, and *bless thee* (*p*). For the life of the flesh is in the *blood*, and I have given it to you upon the altar, to make *atonement for your souls*: It is the *blood that maketh atonement for the soul* (*q*). Behold I have taught you statutes and judgments. Keep them, therefore, and do them; for this is your *wisdom* and *understanding*. For what nation is there so great, who hath God so nigh to them as the Lord our God is, in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments *so righteous*, as

(*g*) L. xxiv. 25. 27. (*h*) v. 44. (*i*) I C. x. 3, 4. (*k*) G. iii. 23. iv. 1—3.
(*l*) C. ii. 17. (*m*) H. viii. 5. (*n*) H. ix. 6—9. (*o*) H. ix. 1. (*p*) Ex. xx.
24. (*q*) I.v. xvii. 11. See xviii. throughout, particularly from 15—28.
comp. I K. viii. 22—53. 2 Ch. vi. 14—42. vii. 12—16. Ps. xxxii. 1, 2. li.
2. 7. ciii. 1—5. H. xi. throughout. Ps. xvi. xxiii.

ses, and *Isaias*, did but *conjecture* as to matters of the last consequence, as well as in relation to their circumstances. The *political Jewish law*, the dissolution of which, however, though the consequence of the appearing of Christ, made no part of its design, was unfavourable to *enlarged benevolence*; and their *moral law* was *imperfect*. So deplorable was the state of things in all respects, that it was only on the birth of Jesus, that peace *began* on earth, and special divine favour to men. All they enjoyed, prior to this period, was a mere *shadow of grace*, of which we have received the perfection. Or if we admit that some of them had a sort of remission of sins, the *term* of it was quite different from the *term* of remission now: For then it was the *slaying of victims*, as it is now the *sacrifice of Christ*.—However—

Of the DESIGN of a REDEEMER.

ARTICLE XXIX. *M.* The design of appointing a *Redeemer* and Mediator of the new covenant, was not to make way for the manifestation and distributions of mercy in all

all this law, which I set before you this day (*r*)? Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them *right judgments*, and *true laws*, good statutes and commandments (*s*).

This covenant (of grace) was differently administered in the time of the law, and in the time of the gospel. Under the law it was administered by promises, prophecies, sacrifices, circumcision, the paschal lamb, and other types and ordinances delivered to the people of the Jews; *all fore-signifying CHRIST* to come, and which were for that time sufficient and efficacious, through the operation of the Spirit, to instruct and build up the elect in faith in the promised Messiah: by whom they had full remission of sins, and eternal salvation (*t*).

ILLUSTRATION. *M.* See quotation under Art. XXII. from P. 240, after which it immediately follows, “that mankind should be delivered from it by a resurrection, and restored—*ut supra*—and

(*r*) Dt. iv. 5—9. (*s*) Nm. ix. 13, 14. comp. Ps. xix. cxix. cxlvii. 19, 20. R. vii. 12. iii. 1, 2. M. v. 7. Ex. xxii. 22. Lv. xix. 9, 10. xxiii. 22. xxv. 6. N. xxxv. 15. Josh. xx. 9. Dt. i. 16. x. 18, 19. xxxi. 11. 13—See also, Ps. lxxvi. 1, 2. Is. xxii. 1. 5. Ek. xvi. 1. 14. Ps. cxviii. 19. 29. (*t*) Conf. vii. 5. viii. 6. L. C. Q. 33. 34. 62, 63.

the saving fruits and effects of it to miserable men, by paying any supposed debt of obedience and punishment due by the old covenant; thereby satisfying the offended justice of God, appeasing his wrath, setting aside the sentence of eternal death, and securing eternal life for all whose cause he had undertaken: But only to *reduce* the penalty of the law, violated by our first parents, to *temporal* death; to deliver them from *that* death by a resurrection, and restore them to a *capacity* of enjoying immortal happiness, of which they should, in due time, be put in the actual possession, if they sought it by sincere *repentance*, and a *patient continuance* in well-doing, though attended with imperfections. Or, in other words, that his interpositions and transactions might

for *this purpose* he appointed a Redeemer before the world was made (*a*). The perfect obedience of Christ in his death—was—very wisely made *one reason* for extending mercy to persons not otherwise entitled to it, or for granting sinners the *means* of *repentance*, and the benefit of *pardon*, when, or in every case, wherein those means *should prove successful* (*b*). That same virtue and obedience is exhibited in scripture as a *motive* and *inducement* to almighty God to grant these benefits (*c*). Let us first consider the happy influence of true piety and virtue in ordinary men, for procuring divine blessings to others, as well as themselves, and to persons less worthy than they: a subject which will be very useful to illustrate the great Christian doctrine concerning the *merits* and *intercession* of Christ, and to *confirm* the *credibility* of it, by shewing its analogy to what hath often *happened*, and *does happen* in the course of providence (*d*). It is not meant that the righteousness and obedience of good men can in any case be the only reason for God's shewing mercy to the unworthy, much less that it is needed to make him merciful; but only that it may be *one reason* for exercising, in particular cases, that mercy which is essential to his being (*e*). Next to the mercy of God, which is never to be forgotten, the benefits of our redemption by Christ flow chiefly from the righteousness and holiness of his life—which avail with God for sinners, *in the same manner*, as do the piety and virtue of *good men in general* (*f*). That he should save men therefore, by the man *Christ Jesus*, is no way unsuitable to the *established order* of his providence (*g*).” For the next proposition, see quotation from P. 238, 239, under Article XX. And after quotation from P. 238, under Article XXI. it is added immediately, “in this way we are taught to hope for salvation by

ILLUS. M. (*a*) P. 240. (*b*) 234. 255. (*c*) 282. (*d*) 257. (*e*) 259.
(*f*) 275, 276. (*g*) 256.

be made a *reasonable* MOTIVE for extending the essential mercy of God to those not entitled to it from themselves: not mercy, however, in all the manifestations and fruits of it; particularly not in the free gift of repentance and the remission of sins; but *only* in the grant of the *means* of repentance, and the benefit of pardon in cases where these means *should prove successful*. THIS accordingly is the result of all the Redeemer's transactions in our behalf, the sum of his salvation; the *same in kind*, as that which less worthy men enjoy by ordinary fellow men that are more worthy, and quite agreeable to the *established methods* of providence: A salvation which man, even in his original state, could not but need, and which was bestowed on men long

the gospel; and none of our kind, strictly speaking, could ever be saved on other terms (*b*). But the supreme Lawgiver, &c." as under Article XIX (*i*).—"This was always God's method of saving sinners, though the gospel alone hath clearly revealed it (*k*)."

CONTRAST. Sacrifice and offering, and burnt-offering, thou didst not require; *mine* ears hast thou opened;—then said I, lo I come; in the volume of the book it is written of me; I delight to do thy will, O my God (*a*). Christ being come an high Priest of good things to come, by a greater and more perfect tabernacle—by his own blood he entered once into the holy place, having obtained eternal redemption for us.—It was therefore necessary, that the patterns of things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these (*b*). His visage was so marred more than any man, and his form more than the sons of men: so shall he sprinkle many nations (*c*). Seventy weeks are determined—to finish the transgression, and to make an end of sin, and to make reconciliation for iniquity, and to bring in everlasting righteousness.—And MESSIAH shall be cut off, but not for himself (*d*). Who is blind but my servant? or deaf as my messenger that I sent?—the Lord is well pleased for his righteousness sake: He will magnify the law, and make it honourable (*e*). Smite the Shepherd,—and I will turn mine hand upon the little ones (*f*). And for this cause he is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions—they which are called might receive the promise of eternal inheritance (*g*).

(*b*) 238, 239. (*i*) 251. (*k*) 252.

CONTR. (*a*) Ps. xl. 6—8. H. x. 5—10. (*b*) H. ix. 11, 12. 23. (*c*) Is. lii. 14, 15. liii. 4. 7. 10—12. (*d*) D. ix. 24. 26. (*e*) Is. xlvi. 19—21. M. iii. 15. v. 17. (*f*) Zc. xiii. 7. M. xiv. 27. (*g*) H. ix. 15. See on preceding Articles, and those that follow to Art. XLVIII. with LV.—LVIII.

before our Redeemer existed, even from the most early period of time, and without any sort of respect to him; though the gospel alone clearly reveals it.—Thus—

Of the CHARACTER of our Redeemer on Earth.

ARTICLE XXX. *M.* The highest, and indeed the only characters which our Redeemer sustained on earth, were those of an *uncommon Saint*, who exhibited the glories of a perfect moral character, an uniform course of consummate and unblemished virtue; of the *chosen favourite* of God, peculiarly dear to him; of a *great messenger*, a *divine prophet*, well acquainted with the decrees of heaven; possessing indeed greater endowments than other prophets, who in for-

Whom God hath set forth to be a *propitiation* through faith in his *blood*, to declare *his righteousness for the remission of sins* (*b*). God sent forth his Son, made of a woman, made under the law, *to redeem* them that were under the law, that we might receive the adoption of sons (*i*).

It pleased God, in his eternal purpose, to chuse and ordain the Lord Jesus, his only begotten Son, to be the Mediator between God and man; the prophet, priest, and king; the head and Saviour of his church—unto whom he did from eternity give a people to be his seed, and to be by him in time *redeemed, called, justified, sanctified, and glorified*—In whom it pleased the Father that all fulness should dwell, to the end, that being holy, harmless, undefiled, and full of grace and truth, he might be thoroughly furnished to execute the office of a Mediator and *Surety*, which office he took not unto himself, but was thereunto called by the Father.—*This office* the Lord Jesus did most willingly undertake, which, that he might discharge, he was made under the law, &c. (*k*)

ILLUSTRATION. *M.* “ Their persuasion that God had forsaken him—yet these might have known, that it was no strange thing for God to leave his *prophets* and *saints* for a time (*a*). God does not permit the holiest of men to have access to him, but through the intervention of one still *holier*, and without any taint of sin (*b*). If that be true of *common saints*, how much more of *him* (*c*)? He declined not to make his *chosen favourite* a man of sorrows (*d*). The destruction of that *chosen favourite* of his (*e*).—One so peculiarly dear to

(*b*) R. iii. 25, 26. (*i*) G. iv. 4, 5. See H. ii. 10. J. xvii. 19. comp. H. vii. 28. (*k*) Conf. viii. 1. 3, 4. L. C. Q. 30. 41, 42. S. C. Q. 20.

ILLUS. *M.* (*a*) P. 163. (*b*) 289. (*c*) 487. (*d*) 397. (*e*) 243.

mer times ministered to the church, but of the same order with them: or if we shall say also the character of our deliverer, only as he was constituted our leader and guide to sublime happiness, by revealing and confirming the will of God to us.

D. The most illustrious character which Jesus Christ bore in our world was that of a messenger from God, a divine messenger, an authorized messenger of grace, God's illustrious Ambassador, or his commissioned servant, amply sealed as such. This was the only dignity and excellence of which he had any conscious sense. And so the only office with which he was invested, was that of an unparalleled teacher from the Most High; the same in kind, indeed, which was committed to his apostles, but solemn and arduous, high and glorious above others, as being most important in itself, and to us. As sustaining this, he fulfilled all that was imported in the character of the anciently promised SHILOH. It was equivalent to, and comprehended every thing implied in, his be-

him as the Lord Jesus Christ, who hath exhibited a character of unspotted and consummate excellence (f)—the glories of a perfect moral character, an uniform—*ut supra*—(g) to hear and comply with his will, published and confirmed by so great a messenger (h).—Warning of a divine prophet, well acquainted with the decrees of heaven (i). Even they who have despised other prophets will, said he, reverence my Son (k)—he who hath revealed the will of God to us—and who was constituted our leader and guide to so sublime happiness” (l).

D. Came from God—“as his messenger. See J. xvi. 17. viii. 47.” (m). Yet they believed not on him—“as a divine messenger” (n). I came out from God—“as a messenger of grace” (o). I know whence I came—“as an authorized messenger,” and whither I go “when my office on earth is discharged” (p). The works which the Father hath given to finish—“in support of my divine authority”—bear witness of me that the Father hath sent me—“as his ambassador to men,”—whom he hath sent—“as his commissioned servant, and most amply sealed to in that august character” (q), that he was come from God—“as his illustrious ambassador—under such sense of his own dignity and excellence, he did thus condescend” (r). Art thou he that should come—“as the greatest and most welcome messenger of God to men, comp. Gn. xlix. 10. If. xxv. 4. D. vii. 13.

(f) 276. (g) 186. (h) 399. (i) 152. (k) 399. (l) 522. D. (m) P. 264
 (n) 361. (o) 438. (p) 260. (q) 112. (r) 414.

ing the *Christ* or anointed. He was therefore the *bread of life* only in a *doctrinal* sense, or by the doctrine of which he was the first author and publisher: His flesh was no otherwise than bread, than as his bodily flesh was given to confirm his doctrines. But still, even in respect of these, he was not a *Father*, whose judgment in matters of religion might be *sworn to*, but only a *Master*, a title much inferior to the former, denoting a *leader* or *master* in religious things. Agreeably, his disciples regarded him in no other light, than that of a *prophet*, the *chief* of all God's *prophets*, their *infallible teacher* and *guide*. Their very highest faith considered him only as the *chosen delegated administrator* of almighty God upon earth; not as the proper author, but the glorious *instrument* of his

H. ii. 3." (s). One is your Master, even *CHRIST*—" or that anointed One, the *unparalleled teacher* from the most High " (t). As thou has sent me—" upon so *solemn* and *arduous* an *office*," so have I also sent them—" with the *same* weighty trust, comp. 2 C. v. 20. E. vi. 20. (u)—a *messenger of grace*—nor are you at all deceived; for I came forth at his divine call in *such high character*, to execute an office of *all others' most important*" (v). A greater than Solomon is here—" *for the highest of all wisdom*.—It was expedient to intimate modestly by such phrases the same thing with *Messiah*." This is of truth that prophet—" that promised and much expected prophet that should come into the world, *even the Christ*. *Nothing* detracted from *this* ingenuous confession, but the carnal views which were mixed with it" (w). The true bread—" *Christ* ascribes to himself what is proper to his *doctrine*, as being the first author and publisher of it" (x). This is the true bread—" *doctrinal bread*"—I am that living bread—" *the gracious bestower* of that living bread, or life-making, as v. 48. A Hebrew manner, comp. A. vii. 38. H. iv. 12. xi. 24, 1 P. i. 3. And the bread is my flesh—" the *chief* thing in that *doctrinal bread*, is my *bodily flesh*. He had a reference *only* to his *doctrines*, the believing and practising of which would lead them to eternal life (y). One is your Master, even *CHRIST*.—" *Master* denotes a leader or master in religious things. It was the *next* thing to *infallible*" Call no man your Father upon earth—" or call no man among you Father upon earth. This with the ancient Jews was a person, whose judgment in religious matters, might be *sworn to*. A title still more honourable than that of *Master*. Hence, whilst Christ assumes the *last to himself*, he gives the *other* to the *supreme teacher*" (z). When James and John saw this

(s) 148. 3. (t) 381. 3. (u) 443.25. (v) 438. (w) 198 18. (x) 205. 7.
(y) 203. 6. 8, 11. (z) 381. 1. 3. 5.

future and great salvation. And upon this office, though long intended for him, he did not enter, till his open manifestation to Israel, and the call of the apostles; as he was sanctified for it, only by his baptism, fasting and temptation.—For—

Of Christ's P R I E S T H O O D.

ARTICLE XXXI. *M.* Jesus Christ did not hold the office, nor perform any duty of the *Priesthood* under the old dispensation; neither in any proper sense, while on earth;

—“opposition to the *chief of all God's prophets*” (a). These have known that thou hast sent me—“to be their *instructor* and *guide*, comp. J. i. 18. iii. 11. 13. xi. 25.” (b). Ye will not come to me—“as your infallible *teacher* and *guide* (c). Your power over the most desperate diseases is still more extensive, being the *chosen delegated administrator* of almighty God upon earth.”—I have not found so great faith—“of my *divine power* and *mission*” (d). Mine eyes have seen thy *SALVATION*—“the glorious and much desired *instrument* of thy future and great salvation” (e). Say ye of him whom the Father hath sanctified—“to so high and glorious an *office*—or *consecrated*.—Possibly referring to his *baptism, fasting, and temptation*” (f). Ye have been with me—“as intimate companions, from the beginning of my *sacred office*” (g).

CONTRAST. (a) Christ glorified not himself to be made an **HIGH PRIEST**, but he that said unto him, thou art my Son—as he saith also in another Psalm, thou art a *Priest* for ever, after the order of Melchizedeck. Who in the days of *his flesh*—(b). He took on him the seed of Abraham—In all things it behoved him to be made like to his brethren, that he might be a merciful and faithful *high Priest*, in things pertaining to God (c).

Unto us a child is born,—and the *government* shall be on his shoulders, and his name shall be called, **WONDERFUL**, the **mighty GOD**, the **EVERLASTING FATHER**, the **PRINCE of Peace** (d). Behold thy **KING** cometh unto thee, meek, and having salvation (e). The sceptre shall not depart from Judah—until Shiloh come, and

(a) 338. (b) 444. 9. (c) 112. (d) 146. (e) 37. See following Articles, particularly Art. XXXIII. (f) 294. 20. (g) 413.

CONTR. (a) See Contrast of Art. VII. VIII. IX. X. XVI. (b) H. v. 1—7. Ps. cx. 4. 7. (c) H. ii. 16, 17. (d) H. ix. 6, 7. (e) Zc. ix. 9. M. xxi. 5. 11.

since he was not then properly consecrated to it. What was incumbent on him as an *atoning* and *expiating* priest, he *now*, after his death, resurrection, and being invested with all power, performs in heaven; *where* officiating as a high Priest, he perfectly *expiates all sins*, past, present, and to come, provided they be truly repented of. His sufferings on earth were only the necessary *means of preparing him for the great office of expiating or making atonement for the*

unto *HIM* shall the gathering of the people be (*f*). Messiah shall be cut off—unto Messiah the *Prince* shall be seven weeks (*g*).—For even *CHRIST* our passover is *sacrificed* for us; therefore let us keep the feast (*h*). My *flesh* is *meat* indeed, and my *blood* is *drink* indeed (*i*). This is my *beloved SON*, in whom I am well pleased: hear ye *HIM* (*k*). No man hath seen God at any time, the **ONLY BEGOTTEN SON**, who lay in the *bosom* of the Father hath declared him (*l*). God, who spake in times past unto the Fathers by the *prophets*, hath in these last days spoken unto us by his *SON*--the **BRIGHTNESS** of his glory, and **EXPRESS IMAGE OF HIS PERSON** (*m*). The prophets enquired—searching what and what manner of times the *Spirit of Christ* which was in them, did signify, when he testified before hand the sufferings of Christ (*n*). And when he was about *twelve* years old—they found him in the temple, sitting in the midst of the Doctors, both hearing and answering them questions. And he said unto them, how is it that ye sought me? Wist ye not that I *must* be about *my Father's business* (*o*)?

Christ as our Redeemer, executeth the offices of a prophet, of a *priest*, and of a *king*, both in his estate of *humiliation* and exaltation (*p*). Our Mediator was called *Christ*, because he was anointed with the holy Ghost above measure, and so set apart, and fully furnished with all authority and ability to execute the offices of prophet, *priest*, and *king* of his church, in the estate both of *humiliation* and exaltation (*q*).

ILLUSTRATION. *M.* “What Jesus does for us, as a *priest*, was not completed by his sufferings on the cross; *when* he was not properly *consecrated* to his priestly office; But having become obedient to the death, and being afterwards raised from the dead, and in-

(*f*) Gn. xlix. 10. (*g*) D. ix. 25, 26. 1 C. i 23. G. iii. 13. E. v. 2. H. ix. 11.—(*h*) 1 C. v. 7, 8. (*i*) J. vi. 51—56. (*k*) M. xvii. 5. L. ix. 35. Dt. xviii. 18, 19. A. iii. 22, 23. (*l*) J. i. 18. iii. 11. (*m*) H. i. 1—3. J. iii. 31—36, &c. also M. xvi. 16, 17. L. i. 30—32. If. xlix. 6. 1 J. v. 11. 20. (*n*) 1 P. i. 11. iii. 18. 20. (*o*) L. ii. 42. 49. comp. iii. 21—23. J. x. 36. (*p*) S. C. Q. 23. (*q*) L. C. Q. 42. Conf. viii. See following Articles.

sins of men. It is, therefore, evident, he could not effectually and completely execute that *office of expiation*, till he ascended into heaven, the *only* temple where he does, or ever could officiate as our high Priest. And still his atonement is never *finished*, even in point of impetration, in the case of any, till their consciences are sprinkled with his blood.—In like manner—

vested with all power in heaven and earth, he officiates as a high Priest over the house of God, and *expiates* perfectly all sins whatever—*ut supra*—And as his sufferings were the *necessary means*, *ut supra* (*a*). The *temple* where he officiates is *heaven*.—The sprinkling of the blood of the victim, in order to finish the atonement, answers to the sprinkling of our hearts from an evil conscience” (*b*).

CONTRAST. I was set up from everlasting, from the beginning ere ever the earth was (*a*).—Of the book of life, of the *lamb slain* from the *foundation of the world* (*b*). Then the angel of the Lord—said, O Lord of hosts, how long wilt not thou have mercy upon Jerusalem—And the Lord answered the angel—with good words and comfortable words (*c*). *Seventy weeks* are determined to *finish* the *transgression*, to make an *end of sin*, and to *make reconciliation for iniquity* (*g*). When thou shalt make his soul an offering for sin, he shall see his seed: he shall prolong his days (*h*). Christ being come a high Priest—by a greater and more perfect tabernacle, that is to say, not of this building (*i*). Who, when he had by himself purged our sins, sat down on the right hand of the majesty on high (*k*). Who needeth not *daily*, as those high Priests, to offer up sacrifice, first for his own sins, and then for the people; for this he did ONCE, when he offered up himself (*l*). Nor yet that he should offer himself often, as the high Priest entered into the holy place every year, with blood of others; for then must he have often suffered, from the foundation of the world. But now once in the end of the world hath he appeared to put away (destroy or abolish) sin by the sacrifice of himself (*m*). But this man, after he had offered ONE SACRIFICE for sin, sat down on the right hand of God. From henceforth expecting, till his enemies be made his footstool. For by

ILLUS. M. (*a*) P. 345. (*b*) 343, 344.

CONTR. (*a*) Pr. viii. 23. (*b*) Rv. xiii. 8. (*c*) Zc. i. 8—17. comp. Gn. xlviij. 16. Is. lxiii. 9. Ho. xii. 14. Ml. iii. 1. H. xiii. 8. vii. 25. D. ix. 17. (*g*) D. ix. 24. (*h*) Is. liii. 10. (*i*) H. ix. 11. viii. 2. comp. J. ii. 20, 21. (*k*) H. i. 3. (*l*) H. vii. 27. (*m*) H. ix. 25, 26.

Of Christ's KINGLY Office and Power.

ARTICLE XXXII. *M.* Jesus Christ, while on earth, was no mediatorial *governor* or *judge*. He had indeed the *decree* and *promise* of all things being given into his hand, but not the actual disposition and possession of them; particularly he had no pre-eminence or lordship over *men* and *angels*, no authority over the *church*, no power of deliverance from the *guilt* of sins, so as to remit the punishment due to them in *another world*, or of deliverance from the *wrath to come*; but only, in certain cases, to remit the *temporal penalties* of them, in personal and relative *affliction*: So that during all that time, he was *not MIGHTY TO SAVE*. All the high powers and prerogatives implied in that cha-

one offering he hath for ever PERFECTED them that are sanctified (n).

The Lord Jesus Christ, by his perfect obedience and sacrifice of himself, which he, through the eternal Spirit, *once offered up to God, hath fully satisfied* the justice of his Father—Although the work of redemption was not actually wrought by Christ, till after his incarnation, yet the virtue, efficacy and benefits thereof were communicated unto the elect in all ages successively, from the beginning of the world (o). Christ executeth the office of a Priest, in his *once offering* himself a sacrifice without spot to God, to be a reconciliation for the sins of the people (p).

ILLUSTRATION. *M.* “A mediator, a governor and a judge—with these high offices Jesus is invested, as the reward of his obedient sufferings (a). Unconscious either of his present dignity or future greatness, but knowing that the Father had given (that is *decreed to give*) all things into his hand—whom God had *decreed to possess* the glory of an everlasting kingdom; and to be made mighty to save (b). Nor do I know that any thing is very clearly revealed in scripture on that point, except the subjection of angels to our exalted Saviour (c). The power and authority exercised by Jesus Christ in and over his *church* are derived from his *exaltation*—his resurrection from the dead, and the pre-eminence and lordship thereby given him, was the most incontestible proof of his Father’s love (d). Even in his state of humiliation Jesus had power to forgive

(n) H. x. 12—14. ix. 14—28. (o) Conf. viii. 5, 6. (p) L. C. Q. 44.
S. C. Q. 25. See on Art. XXIX. XXX.

ILLUS. *M.* (a) P. 525. (b) 312. (c) 3. (d) 310.

racter are founded in, and derived from his exaltation, as the reward of his obedience, and the most incontestible proof of his Father's love. The acquisition of them was the end of all the preceding steps of his humiliation, the reward to which he aspired; and is that power whereby he is *made or become mighty to save us.*

D. Christ had *no kingdom*, even as the Lord anointed, till all his troubles on earth were gone through. Before that period, he judged no man; for he had no judgment committed to him, nor any power or government whatever, but in the *decree and promise* of the Father. If he forgave sins, it was only *declaratively*, and in the name and authority of God, as his *supreme constituent*, that he did so, like

sins on earth, or to remit the *temporal penalties* of them—But after his resurrection he had power to forgive sins in heaven, by remitting to sinners the punishment due to their sins in *another world*, or delivering them from the *wrath to come* (e). We are now to see the same (calling sinners to repentance and forgiveness of sins to the penitent) conferred on them by *Christ himself*, in virtue of the power and authority, with which God had invested him, *as the reward of his consummate obedience* (f)—*mighty to save*. The *acquisition* of this power, so beneficial to mankind, was the *end* of all the preceding steps of his humiliation (g). The prospect of his *becoming mighty to save* by *doing the will of God*, must delight the heart of generosity itself; and this was the *reward* to which our Saviour aspired” (h).

D. And be rejected of the elders—“allusion to P. cxviii. 22. till these troubles were gone through, his kingdom, as the Lord's anointed or Christ, *could not be entered upon*” (i). The Father judgeth no man—“hereafter;” but hath committed all judgment to the Son—“or decreed to commit” (k). As I hear, I judge—“or shall judge” (l). Jesus knowing that the Father had given all things into his hand—“in sure decree and *promise* the government of all, comp. M. xxviii. 18. A. ii. 36.” (m). Thou hast given him power over all flesh—“by solemn decree and *promise*” (n). Thy sins are forgiven thee—“thy sins past are most assuredly forgiven thee, in the name and authority of almighty God, my *supreme constituent*” (o). The Son of man hath power on earth to forgive sins “a divine power—to distinguish from that which is *complete*, and which God hath reserved for *another world*” (p).

(e) 302. (f) 294. (g) 312. (h) 419.—D. (i) 228. 3. (k) 110. 3.
(l) 131. 15. (m) 414. (n) 439. (o) 156. (p) 97. 2.

any other prophet. Indeed any forgiveness of sins at all granted by him, was but *partial* and *incomplete*, as distinguished from that which God hath reserved for another world. His power and kingdom were only *begun* in his *resurrection*: and he did not receive the investiture of them, till he went to heaven; where, and *where only*, he was anointed Lord of men and angels. And even *now* it is not he, but the Father who is *supreme* judge; nor does his dominion extend to all things absolutely, but only to those things that respect human restoration, and are necessary to human happiness; or that directly pertain to the salvation of mankind, if it be not restricted to angels in heaven, and the things on our earth.—Hence—

Until it be fulfilled in the kingdom of God—“to *begin* from the time of Christ’s *resurrection*” (*q*) to receive for himself a kingdom—“the *investiture* of a kingdom. Hereby heaven is held out, as does the nobleman himself, comp. P. ii. 8. A. i. 6. L. xxv. 38. This *began* at Christ’s *resurrection*” (*r*). The place where the Lord lay—“The Lord both of men and angels, who is *just about to be constituted such*, comp. H. i. 6. i C. 8. 6” (*s*). As I hear, I judge—“learn from him who is *sole supreme*” (*t*). All power is given to me—“is *now* given to me over *angels in heaven*, and *every thing on earth*” (*u*). “Thou hast delivered all things *respecting human restoration* and happiness to thy Son” (*v*). And hath given all things into his hand—“all things *necessary for human happiness* to be communicated and used at pleasure, M. xi. 27” (*w*). All things are delivered to me—“which pertain to the salvation of mankind” (*x*).

CONTRAST. (*a*). *All things are delivered* to me of my Father: and no man knoweth the Son, but the Father (*b*). The Father loveth the Son, and *hath given all things* into his hand (*c*). The Father judgeth no man, but *hath committed all judgment* to the Son; and *hath given him authority* to execute judgment also, because he is the Son of man (*d*). When he *bringeth in* the first begotten *into the world*, he saith, and let all the angels of God *worship* him. (*e*). Therefore *is* the Son of man **LORD** also of the Sabbath-day

(*q*) 413. 12. (*r*) 345. 2; 3. (*s*) 490. 5. (*t*) 111. 15. (*u*) 506. (*v*) Fa. W. 188. (*w*) 70. 20. (*x*) 281.

CONTR. (*a*) See on Articles XIV. XVI. XXX. (*b*) M. xi. 27. L. x. 22. (*c*) J. iii. 35. (*d*) J. v. 21—27. See M. xxi. 12. M. xi. 15. J. ii. 13—22. L. viii. 26—36. ix. 1. x. 17. (*e*) H. i. 6. comp. L. ii. 9—14. M. iv. 11.

Of the DESIGN of Christ's Mission.

ARTICLE XXXIII. *M.* The end of our Lord's mission into the world, was not in any part of it, to expiate the guilt of men, or to make atonement and reconciliation for their iniquities and to procure their salvation in the way of purchase; but *only to preach the gospel* of the kingdom, or *reveal the will of God*; to *confirm his doctrine* by proper evidences, to *set an example* of what he taught; and in short to *promote the salvation* of *penitent sinners* in the most effectual manner, whatever sufferings the doing so might bring upon him, and though it should cost him his life. Or in other words, it was not to *make peace* between heaven and

(f). And he called his twelve disciples together,—and *gave them power and authority over all devils*, and to *cure diseases*. And *HE sent them to preach the kingdom of God*, and to heal the sick (g). *JESUS said to the sick of the palsey, son be of good cheer, thy sins be forgiven thee* (h). I have laid help upon one that *is mighty*; out of the folk have I raised a chosen one (i). Behold a *king shall reign in righteousness*—and the eyes of them that see shall not be dim (k.). *All power is given to me, in heaven and in earth* (l). God also hath highly exalted him, and hath given him a name, which is above *every name*: that at the name of Jesus *every knee should bow*, of things *in heaven*, and things *on earth*, and things *under the earth* (m). When he set him at his own right hand in the heavenly places, *far above all principalities and powers, and might and dominion*, and *every name that is named*, not only *in this world* but also *that which is to come*. And hath put **ALL THINGS UNDER HIS FEET**, and gave him to be head over all things to the church (n).

Which office (of mediator and surety) he took not to himself, but was thereunto called by his Father: who *put all power and judgment into his hand*, and gave him commandment to execute the same (o).

ILLUSTRATION. *M.* “The direct and immediate end of his mission was to *preach the gospel*—*ut supra*.—This was the *will of God* with regard to him, and the work which he had given him to do

(f) M. ii. 27, 28. (g) L. ix. 2—6. x. 1—16. (h) M. ix. 2—6. M. ii. 3—12. L. viii. 47—50. comp. If. i. 28. xlivi. 25. xliv. 22. (i) Ps. lxxxix. 19 23. If. ix. 6. lxiii. 1—6. (k) If. xxxii. 1—8. comp. M. xiii. 11—7. J. ix. 39—41. (l) M. xxviii. 18. (m) P. ii. 9, 10. 1 P. iii. 22. (n) E. i. 20—23. H. ii. 6—9. (o) Conf. viii. 3. L. C. Q. 45. 54. 56. See Conf. and Cat. on Articles above mentioned.

earth, in the way of removing the grounds of difference, by a propitiation ; but in order to render the *overtures* of peace, formed on a quite different and opposite plan, which was before exhibited *, more acceptable and successful—to solicit our acceptance of them. This, accordingly, was the whole will of God concerning him : the *whole work* given him to do, and in which he was ever engaged. And to it he was not called, nor did he enter upon it, till he was sent forth from his obscurity at Nazareth.

D. As the *sole* end of our Lord's being sent into the world, and of his appearance in consequence of that mission, was to *teach* and govern mankind in the Father's name ; so the *whole work* given him to do, for glorifying the Father and

(a). No provocation could make him forget for a moment the dignity of his character and the *design* of his mission, which was—to promote the salvation of *humble penitents* (b). In order to render the *overtures* of peace the *more acceptable* and *successful*, he sent the Son of his love clothed with ample powers, and full of grace and truth, to solicit our acceptance of them (c). Jesus assumed no honour to himself but *in consequence* of the *divine vocation*. Though no stranger, even from his early years, to the *great work*, he was *destined* for on earth, he did not hastily or prematurely *engage in it*; but remained in humble obscurity at Nazareth, till the time arrived that God should send him forth" (d).

D. Whom he hath sent—" *to teach and govern mankind*" (e). I know him—" perfectly *in his divine will and counsels*," and he hath sent me—" *to teach in his name*;" I am not come of myself—" *to teach*"—he that sent me is true—" *in bearing witness*, comp. J. iii. 13. vi. 62. x. 36, 37" (f). I came out from thee—" *as commissioned to declare thy name and will*" (g). He hath declared him—" certainly and perfectly, with his *whole mind and will*, concerning the *moral conduct and behaviour of men*" (h). He shall shew judgment unto the Gentiles—" *by public and clear teaching*" (i). I am not come—" *by an offer of pardon upon genuine repentance*" to destroy the law and prophets—" *but by that very means among others, to vindicate and illustrate* (k). The great and uniform object of our heavenly teacher was to communicate—*ut supra*—(l). I have glorified thee on the earth—" *by faithfully publishing thy doctrine*," and have finished—" next to finished the important work given me to do" (m). My meat—" *my most delicious meat*" is to do the will of him that

* See Art. XXI.

ILLUS. M. (a) P. 245. (b) 122. (c) 397. (d) 247.—D. (e) 204. (f) 254. (g) 441. (h) 14. (i) 117. (k) 126. (l) 256. 1. (m) 440.

saving a perishing world, was a certain perfect *declaration* of God, with his whole mind and will concerning their *moral conduct*; or a shewing judgment to them by public and clear *teaching*; particularly to *offer* pardon on *repentance*, and by that means vindicate and illustrate the law and the prophets. And being faithful to him that appointed him, this *close* and *earnest teaching* was his delightful and *only* employment. His great and uniform object was to communicate religious and moral instruction, and *thereby* to sanctify the hearts of men. Herein he acted as the great *reconciler*, and began the service in his discourse with the woman of Samaria.—Indeed—

sent me—“*by close and earnest teaching*”—and to finish his work—“appointed work of saving a perishing world” (*n*). Give me to drink—“he offers himself to converse without being asked. *Here he begins to act as the reconciler.* Comp. E. ii. 24. C. i. 20.” (*o*).

CONTRAST. But Christ being *come an High Priest* of good things to come, by a greater and more perfect tabernacle—by his own blood he entered once into the holy place; having obtained eternal redemption for us—Now once, in the end of the world, hath he *appeared* to put away sin by the sacrifice of himself (*a*). *God sending his own Son* in the likeness of sinful flesh, and for sin (or by a sacrifice for sin, *margin*) condemned sin in the flesh (*b*). *God sent* his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and *sent* his Son to be the *propitiation* for our sins (*c*). Even as the Son of Man *came*—to minister, and to give his life a *ransom* for many (*d*). I am the living bread which *came down* from heaven. And the bread—is my *flesh*, which I will give for the life of the world (*e*). I am *come*, that they might have *life*—I am the good Shepherd, and the good Shepherd *layeth down his life* for the sheep (*f*). Sacrifice and burnt-offerings, and offering for sin thou wouldst not—then said he, Lo, *I come to do thy will*, O God. He taketh away the first, that he may establish the second. By the which *will* we are sanctified, through the offering of the body of Christ once for all (*g*).

He was wounded for our transgressions; he was bruised for our iniquities; the *chastisement of our peace* was upon him; and by his

(*n*) 77. (*o*) 73. 7. See Articles XXIX. XXX.

CONTR. (*a*) H. ix. II. 26. (*b*) R. viii. 3. (*c*) I J. iv. 9, 10. (*d*) M. xx. 28. (*e*) J. vi. 50, 51. (*f*) J. x. 10, II. 15, 17. comp. v. 18. with xiv. 31. (*g*) H. x. 3—10.

Of our Lord's PREPARATIONS for Suffering.

ARTICLE XXXIV. *M.* Jesus did suffer very grievous things in the last scenes of his life, but he did not till then enter the field with the last enemy. And when the great combat approached, either it had been so much out of his mind, or he felt such reluctances to engage in it, or he had been taken up so much with other things unconnected with it, or he was so convinced of the difficulty of standing firm in the trial, or from some other nameless cause, he was so indispo-

stripes we are healed (b). Smite the Shepherd—and I will turn my hand upon the little ones—I will say, it is my people, and they shall say, the Lord is my God (i). For he is *our peace*, having abolished in his flesh the enmity—so making peace; and that he might reconcile both to God in one body by the cross, having slain the enmity thereby (k.) And (having made peace by the blood of his cross) by him to reconcile all things to himself (l). Yet now hath he reconciled in the body of his flesh through death (m). When we were enemies, we were reconciled to God, by the death of his Son (n).

It pleased God, in his eternal purpose, to chuse and ordain the Lord Jesus, his only begotten Son, to be the *Mediator* between God and men, the Prophet, Priest, and King, the head and Saviour of the church—*This office* the Lord Jesus did most willingly undertake; which that he might discharge, he was made under the law.—The Lord Jesus, by his perfect obedience and sacrifice of himself, which he through the eternal Spirit once offered to God, hath fully satisfied the justice of the Father, and purchased not only reconciliation, but an everlasting inheritance (o).

ILLUSTRATION. *M.* “Here, (that is, in the *garden*,) we see the Son of God actually entered the field against the last enemy he had to destroy, and preparing himself for the combat; and in this preparatory exercise are strikingly displayed, &c. (a). Our Lord withdrew from the city by night to a solitary place, to take a *calm*—*ut supra*—and to *prepare his mind* for bearing them in a manner worthy of himself, and of his Father (b). He repeated it a third time, always with increasing marks of pain and grief, though with

(b) If. liii. 5. (i) Zc. xiii. 7. 9. (k) E. ii. 14—17. (l) C. i. 20. (m) C. i. 21, 22. (n) R. v. 8. 10. (o) For contrast of the *last* proposition, see, among other places, Pr. viii. 23. If. xl ix. 1—6. xl iii. 6, 7. 1 P. i. 10. J. i. ii. iii. iv. compared. See also Contrast, Art. XXIX. XXXI. XL. XLI.

ILLUS. *M.* (a) P. II. (b) 12.

fed for it,—that he needed, like other weak and sinful men, to make *laborious* and *painful preparation* for such a dreadful event. Particularly, it was necessary, to take, in retirement, a *calm* and *serious view* of the awful sufferings, on which he was about to enter, *in order to form his mind* for bearing them in worthy manner. And the perfect resignation he *at length* attained, did not proceed from abiding unshaken consciousness of his full and undoubted ability to overcome, but from the *deliberate* and *just reflection* made in the course of his preparation.—Moreover—

Of the INSTRUCTION conveyed by the Death of Christ, but of its not being MYSTERIOUS.

ARTICLE XXXV. *M.* The death of Jesus Christ, it must be acknowledged, is very *instructive*. For though there may have been some event or events in the world, equally fruitful of pious and moral instruction, as the crucifixion of our

perfect resignation; because it was not the *effect* of rashness, but of *deliberate* and *just reflection*" (*c*).

CONTRAST. Wherefore, when he cometh into the world, he saith, sacrifice and offering thou wouldest not; but a body hast thou prepared me (*a*). Then said I, Lo, I come; in the volume of the book it is written of me. *I delight to do thy will, O my God.* Yea, thy *law is in my heart* (*b*). He shall not fail nor be *discouraged*, till he have set judgment in the earth (*c*). He *wakeneth morning by morning*: he wakeneth mine ear to hear, as the learned. The Lord hath *opened mine ear*, and I was *not rebellious*, neither turned away back (*d*). My meat is *to do the will* of him that sent me, and *to finish his work* (*e*). When the time came, that he should be received up, he *stedfastly set his face* to go up to Jerusalem (*f*). I have a baptism to be baptised with, and how am I *straitened* till it be accomplished (*g*)? Therefore, when he was gone out, Jesus said, *Now is the Son of Man glorified; and God is glorified in him* (*h*). The prince of this world cometh, and hath *nothing in me*. But that the world may know that I *love the Father*, and *as the Father hath given me commandment, even so I do*. Arise, let us go hence (*i*).

(*c*) 17. See on Art. XV. XVI.

CONTR. (*a*) H. x. 5. comp. v. 8, 9. ii. 10. 14. P. ii. 8. R. v. 19—21.
 (*b*) Ps. xl. 7, 8. comp. Pr. viii. 30, 31. (*c*) If. xlvi. 4. (*d*) If. l. 4—9.
 (*e*) J. iv. 34. L. xiii. 32, 33. J. ix. 4. (*f*) L. ix. 51. (*g*) L. xiii. 50.
 (*h*) J. xiii. 31—33. (*i*) J. xiv. 30, 31. See whole chap. with xvi. xvii.

Lord Jesus Christ, it may be submitted to the historians of our own age, and all the judicious observers of human nature, whether any event ever happened, that was *more* fruitful. In particular, though *sin* may elsewhere be *as* strikingly exhibited, it is no where *more* strikingly exhibited than in his sufferings; insomuch that due conviction of sin, though not certainly, is very *likely* to be wrought by a serious and just consideration of them. For while it must be owned, that sin was *not* thereby *testified against* and *condemned* in *so* strong a manner, as by the actual punishment of the offenders, it certainly was in the strongest manner it could have been *otherwise*. And though it cannot be denied, that the great Parent of

ILLUSTRATION. *M.* “I may humbly submit it—*ut supra*—whether any event ever happened in the world **MORE** *fruitful* of pious and moral instruction, than the crucifixion of our Lord Jesus Christ (*a*). There are certain views of sin better adapted than others to make sinners forsake it, and to preserve the righteous from committing it; and *these* views are no where **MORE** strikingly exhibited than in the *sufferings* of *Christ*.—And this conviction is very *likely* to be wrought by a serious consideration of our Saviour’s death (*b*). By the death of a sufferer on its (sin’s) account, who was so innocent and dear to God, all that men had done, or should do wickedly, is testified against and condemned on the part of heaven, in the strongest manner that could be done, *without inflicting punishment on the actual offenders* (*c*). What *stronger proof* could he have afforded (I mean *according to our weak conceptions*, and I should rather say, what *stronger proof* could we have desired) of these friendly dispositions—*ut supra* (*d*). The death of Jesus Christ—Some have regarded this part of the Christian scheme as altogether *mysterious* and inexplicable.—The death of the Son of God, says Dr. Tillotson, is such a stumbling block as is *very hard* for human reason to get over. Now I humbly conceive it may be shewn that this is *not so great a stumbling block* as the worthy prelate apprehended” (*e*).

CONTRAST. Wherein he hath ABOUNDED towards us in *all wisdom* and *prudence* (*a*). To the intent that *now* unto the *principalities* and *powers in heaven*, might be known by the church the *manifold wisdom* of God (*b*). The *sufferings* of Christ, and the glory that should follow—*which things the angels desire to look into* (*c*). They shall look upon me whom they have pierced, and they shall mourn for him, as

ILLUS. *M.* (*a*) P. 10. (*b*) 441, 442. (*c*) 449. (*d*) 392. (*e*) 1, 2.

CONT. (*a*) E. i. 3. (*b*) E. iii. 10. (*c*) 1 P. i. 11, 12. see P. iii. 8—10.
1 C. ii. 2. i. 24.

the universe might have given us as strong a proof of his friendly disposition in our behalf, as by giving up his only begotten Son to the death for us; yet it is no presumption, modestly to enquire, whether he could have afforded, *at least according to our weak conceptions*, a stronger proof of this? Or if it must be brought still lower, whether we could have desired a stronger? Still, however, his death was so far from being altogether mysterious, that it may be shewn, it is not such a stumbling block as is very hard for human reason to get over.—For—

Of the Sufferings and Death of Christ being NO END of his MISSION, nor NECESSARY for the Salvation of Sinners.

ARTICLE XXXVI. *M.* To suffer many indignities in this world, and to die on a cross, were not the chief and ultimate ends of our Saviour's mission, nor *any direct ends* of it *at all*, but only *incidental calamities*, which could not fail to come

one mourneth for his only son (*d*). *Awake, O sword, against the man that is MY FELLOW,* saith the Lord of hosts (*e*). His name shall be called the MIGHTY GOD, the EVERLASTING FATHER.— Yet it pleased the Lord to bruise him: He hath put him to grief— Thou shalt make his soul an offering for sin (*f*). If they do these things in a green tree, what shall be done in the dry (*g*)? God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life (*h*). In THIS was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him. HEREIN is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins (*i*). And without controversy, great is the MYSTERY of godliness: God was manifest in the flesh, &c (*k*). The preaching of the cross is to them that perish, foolishness—we preach Christ crucified, to the Jews a stumbling block, and to the Greeks foolishness (*l*).

ILLUSTRATION. *M.* “To suffer—*ut supra* (*a*). This is the method, in which therefore we ought to acquiesce; and he has likewise been pleased to discover to us, in his word, many reasons— why this method was preferable to any other (*b*). Seeing it was

(*d*) Zc. xii. 10. (*e*) Zc. xiii. 7. (*f*) If. ix. 16. liii. 10. (*g*) L. xxiii. 31. see R. viii. 31. 1 C. ii. 8. R. iii. 25, 26. (*h*) J. iii. 16. (*i*) 1 J. iv. 9, 10. comp. iii. 16. E. ii. 4—7. iii. 17. 19. R. v. 8. (*k*) 1 T. iii. 16. (*l*) 1 C. i. 18—23. See 1 C. ii. 2—7. E. i. 7—10. vi. 19. C. ii. 2. iv. 3.

ILLUS. *M.* (*a*) P. 244. (*b*) 316.

upon him, *in discharging* the duties of his *mission* faithfully, amidst an evil and adulterous generation. God has been pleased, indeed, to discover, in his word, many reasons why this method of the sufferings and death of his Son was *preferable* to any other, for compassing the ends in view: And tho' he had not, seeing it was the will of God, we may safely conclude, though we saw no other reason for it, that it was the way of all others most *fit* and *proper*, for gaining his purposes towards us. For it seems reasonable to think, the eternal Father would have spared his dear Son the pains of the cross, if the great designs of his mercy towards men would have been, all circumstances considered, *as well* accomplished without them. But his sufferings were not at all *necessary*, at least not *absolutely necessary* to our salvation. For it is evident, if the Jews had dutifully received him, he would not have suffered at their hands in the way he did; and yet *who* will say, he would *thereby* have been *prevented* from being a *Saviour* to them, and the rest of mankind? Jesus himself

the will of the Father he should submit to it, we may safely—*ut supra*—for bringing about the end in view (*c*). Much rather surely would the eternal Father—*ut supra* (*d*). Had they received him with the respect and submission due to the Messias, as they ought to have done, it is certain—*ut supra* (*e*). Jesus himself supposes his being saved from it—*ut supra* (*f*). There is no doubt but—*ut supra* (*g*). His own predictions, and those of the ancient prophets might be—*ut supra* (*h*). Had our Redeemer been endowed with the same *power* to save us, which Jesus Christ *now* possesses, but *without being allied to us by the same common nature*; and *without previous trial of our infirmities and afflictions* the case—*ut supra*—but it would have been very different in respect of present consolation” (*i*).

D. How then shall the scripture—“This (the cup of death) without doubt was the *fittest mean* to save mankind” (*k*). This shall not be done unto thee—“He wished his Lord to avoid death, knowing it *was in his power*” (*l*). Ought not Christ—“according to their various and *distinct oracles*” to have suffered these things—“unjust and cruel things at the hand of his enemies. What was difficult, the Jews expressed by an impossibility, M. xxvi. 39. M. xiv. 35.” (*m*).

(*c*) 246. (*d*) 242. (*e*) 243. (*f*) 246. (*g*) 316. (*h*) 22. (*i*) 527.—
D. (*k*) P. 451. (*l*) 228. 2. (*m*) 495.

supposes that his exemption from death was not absolutely inconsistent with the salvation of men. Nay, there is not the *smallest doubt*, but almighty God could have found out other methods of saving us, *without the bloody passion* of his dear and only Son. It was not even necessary from his *own predictions*, and those of the ancient *prophets*; because these might be *conditional*, though expressed in absolute terms. We may go a step farther, and affirm, that though our Redeemer had not been *allied* to us by the same common *nature*, and never had any previous *trial* of our *infirmities* and *afflictions*, yet had he been endowed with the same *power* to save us, which Jesus Christ *now* possesses, (and that is a very easy supposition) the case might have been the *same* that it is, as to the *final accomplishment* of our hopes, only with an abatement in respect of our present consolation.

D. The death of Christ was, without doubt, the *fittest* of all *means* to save mankind; yet it was in his power to have *avoided* it: nor was it at all *necessary*, unless to fulfil the va-

CONTRAST. (a) Father, save me from this hour. But for *this cause* came I unto *this hour* (b). *I lay down my life*, that I might take it again; *this commandment* have I received of my Father (c). The precious blood of Christ—who *verily was fore-ordained before the foundation of the world*, but was manifest in these last times, for you (d). We see Jesus, who was made a little lower (or a little while lower) than the angels *for the suffering of death*—that he, by the grace of God, should *taste death* for every man—he also himself took part of the same, *that through death* he might destroy him that had the power of death, that is, the devil (e). *It became him*, for whom are all things, and by whom are all things—to make the Captain of their salvation *perfect through sufferings* (f). Whom God *bath set forth to be a propitiation*, through faith in his blood, to declare his *righteousness* for the remission of sins: To declare, I say, at *this time*, his *righteousness*, *that he might be just*, and the *justifier* of him that believeth on Jesus (g). Every high priest—is ordained to offer gifts and sacrifices. Wherefore, IT IS OF NECESSITY, that *this man* have somewhat also to offer (h). And for *this cause*, he is the Mediator of the new testament, *that by means of death*, for the redemp-tion of the transgressions under the first testament, they which are cal-

*[¶] CONT. (a) See first scriptures on Art. XXXIII. particularly H. ix. 11. 26. R. viii. 3. 1 J. iv. 10. M. xx. 28. (b) J. xiii. 27. (c) J. x. 16, 17. (d) 1 P. i. 19, 20. (e) H. ii. 9. 14. (f) H. ii. 10. (g) R. iii. 25, 26. (h) H. viii. 3. comp. i. 3. vii. 27, x. 5—14.

rious oracles of scripture concerning it; if indeed the veracity of these required his passion. The passing of that cup from him, might, all things considered, have been difficult, but was not impossible.—Again—

Of the COMMENCEMENT of our Lord's Sufferings, his SOUL not being the SUBJECT of them, and of their TERMINATION.

ARTICLE XXXVII. M. Our Lord's sufferings, at least every thing deserving that name, commenced on his apprehension by the Jews. And when they pressed hardest upon him, so far were the sufferings of his soul from being the heaviest and most exquisite part of his sufferings, that it cannot be admitted he suffered in his soul *at all*; at least after what took place in the garden. Much to be sure he endured, *pains* and *torments*, *excruciating pains*, and *agonies*, *mortal pains* and *tortures*: But still they consisted only in the giving up of *worldly interests*, and *worldly pains* and *sorrows*.

led might receive the promise of eternal inheritance. For where a testament (or a covenant; for it is all one in this argument) there MUST ALSO OF NECESSITY, be the death of the testator. For a testament is *of force* after men are *dead*: otherwise it is of *no force at all*, whilst the testator *liveth*—and without *shedding of blood* there is *no remission*. It was therefore NECESSARY, that the patterns of things in the heavens should be purified with these: but the *heavenly things themselves with better sacrifices than these (i)*. This that is written must be accomplished in me, and he was reckoned among the *transgressors*. For the things concerning me have an end (*k*). O fools, and slow of heart to believe all that the prophets have spoken! ought not Christ to have suffered these things (*l*). In all things it behoved him to be made like to his brethren, that he might be a merciful and a faithful high Priest in things pertaining to God, and to make reconciliation for the sins of the people (*m*).

ILLUSTRATION. M. “ If he seemed (in the garden) to betray any marks of human weakness in the near *prospect* and *contemplation* of his sufferings, it is certain he discovered nothing of that kind when actually engaged in them (*a*). The rude populace may have

(*i*) H. ix. 15—23. See also M. viii. 31. ix. 12. J. iii. 14. xii. 23, 24.

(*k*) L. xxiii. 37. (*l*) L. xxiv. 25—27. M. xxvi. 54. M. xiv. 49. A. ii. 23. iv. 27, 28. (*m*) H. ii. 16, 17.

ILLUS. M. (*a*) F. 44.

Though exquisite in their kind, and increasing, they were wholly restricted to his *body*; or if they reached his mind, only as connected with a body so cruelly tortured, and prevailed only to the destruction of his fleshy part. Thus they were but *somewhat more* than the common calamities that flesh is heir to; sufferings, which in the general sum and amount of them, were a little *more bitter* than those of ordinary martyrs. All of them were to all intents finished a considerable time before his death: For, after what he had previously borne, the giving him the vinegar was the *only* thing that remained to complete the sufferings of the Messiah. On the reception of this, prior to, and independent of his giving up the ghost, his mind was fully at ease, and his labours finished.

the baseness to insult an innocent sufferer amidst excruciating and mortal agonies; but surely—(b)—his wish, that a period might be put to his mortal tortures (c). God permits, yea, appoints the dearest object of his love to endure mortal pains and agonies, on purpose to recover you (d). To promote our true and everlasting happiness, what present interest did he not give up? what pains and sorrows of the world did he decline (e)? Exquisite and increasing pains of body—are not able to prevent his consulting the temporal welfare of those who were dearest to him (f). No circumstance of outward distress could make him lose sight of his high character and mission as the Messiah (g). God was pleased to shorten the duration of his pains, and to relieve him from the torments of the cross, sooner than the strength of nature gave reason to expect (h). The victory of our Lord was complete, but it was not an easy and bloodless one; it cost him the destruction of his body or fleshy part. But while he lost that—(i). He declined not to make his chosen favourite a man of sorrows, exposing him to more than the common calamities, that flesh is heir to (k). His sufferings in general were more bitter than theirs (other martyrs) (l). And this (giving him the vinegar) was the *only* thing that remained to complete the sufferings of the Messiah (m). It is finished—his mind was now at ease, his labours ended, his deliverance and reward at hand. All things foretold by the ancient prophets, concerning the humiliations and sufferings of the Messiah, had now received their accomplishment” (n).

D. “ Though God had wise reasons for not restraining those who afflicted our Lord, yet he would not suffer them to be heigh-

(b) P. 162. (c) 179. (d) 404. (e) 411. (f) 176. (g) 179. (h) 181.

(i) 327. (k) 397. (l) 378. (m) 179. (n) 180.

D. The sufferings of Christ were no way heightened above the *natural course* of such things, in similar cases; so that no more was necessary to bear the *worst* of them, than the united strength of human *patience, fortitude, and faith.*

Of Christ's not bearing the WRATH of God.

ARTICLE XXXVIII. M. Though it is not to be doubted but our Lord experienced, in the garden, a diminution of the sensible consolations of the Father's love, through the

tened *above their natural course*" (o). He would not drink—"but rather bear the *worst* of his sufferings by the united strength of patience, fortitude, and faith" (p).

CONTRAST. (a) But I am a *worm* and *no man*, a *reproach of men*, and despised of the people (b). Many were astonished at thee (*his visage was more marred than any man's*, and his form *more than the sons of men* (c)). He is despised and rejected of men: *a man of sorrows*, and acquainted with grief. And we hid as it were our faces from him: he was despised, and we esteemed him not (d). Now is my *soul troubled*, and what shall I say (e)? He began to be *sorrowful* and *very heavy*. Then faith he unto them, *My soul is EXCEEDING SORROWFUL*, even unto death (f). He began to be *SORE AMAZED*, and to be *very heavy* (g). And being in an *AGONY*, he prayed more earnestly. And his sweat was, as it were, *great drops of blood* falling down to the ground (h). My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of *my roring*? O my God, I cry in the day-time, but thou hearest not: and in the night season, and am not silent (i). When thou shalt make *his soul an offering for sin*, he shall see his seed—He shall see of the *travail of his soul* (k). He humbled himself, became *obedient to death, even the death of the cross* (l). He shall divide the spoil with the strong, because he *poured out his soul unto death* (m).

This office the Lord Jesus did most willingly undertake: which, that he might discharge, he was made under the law—endured **MOST GRIEVOUS TORMENTS immediately in his SOUL**, and most painful sufferings in his body (n).

D. P. (o) 447. 1. (p) 468. See following article.

CONTR. (a) See L. ii. 7. M. ii. 13, 14. iv. 1—11. viii. 20. J. viii. 48. M. xi. 19. xii. 24. J. vii. 19, 20. L. iv. 28, 29. J. vii. 1. M. iii. 5. J. xi. 33. H. iv. 15. (b) Pf. xxii. 6. (c) If. lii. 14. (d) If. liii. 3. (e) J. xii. 27. xiii. 21. (f) M. xxviii. 37, 38. (g) M. xiv. 33, 34. (h) L. xxii. 24. Pf. xxii. 14, 15. (i) Pf. xxii. 1, 2. comp. M. xxvii. 46. (k) If. liii. 10, 11. (l) P. ii. 8. (m) If. liii. 12. (n) Conf. viii. 4. See on next article.

great pressure of his griefs and fears, which for a while would not suffer him to attend to such consolations; yet even in the depth of his agony he did not consider himself as suffering under *divine indignation*; nor was there *any reason* why he should. For as the distinction between Jesus Christ considered as the Son of God, and *as the Surety* of guilty men; as fulfilling the Father's will, and as *loaded with the crimes* of his people, cannot be admitted, as having no foundation in scripture, so neither in the garden nor on the cross was he, in *any consideration*, the object of the Father's *wrath*; and therefore could have no secret torments inflicted by God on his soul. He had not the smallest *sense* of his *displeasure*, nor any the least experience of his *withdrawing his countenance* from him. In the most grievous moments, there was still left him, though for the reason now assigned, in a less degree than formerly, as his surviving consolation, a deep, abiding, refreshing, and strengthening *sense* of his Father's love. To believe and affirm the contrary is *injurious* to the *character of God*, and *not agreeable to the truth* of the *gospel history*.

ILLUSTRATION. *M.* “Jesus, no doubt, experienced at this time a diminution—*ut supra* (*a*). He did not, in the depth of his agony—*ut supra* (*b*). He was not *now*, (in the garden) any more than at other times, the object of his Father's *wrath* (*c*). This prayer (if it be possible, &c.) betrays no distrust of God, or *sense of his displeasure* (*d*). They now endeavour to rob him (on the cross) of the only consolation which was left him, the *sense of his Father's love* (*e*). We have said nothing of God's *withdrawing his countenance* from him, or inflicting secret torments on his soul, because that seems *injurious*—*ut supra* (*f*). “My soul is sorrowful,”—as if our Lord had said, I am agitated—*ut supra* (*g*). Others, with more reason, as I apprehend, consider this exclamation of the holy Jesus as a *fervent*—*ut supra*. They are rather to be taken as an *earnest*—*ut supra*—that he would be pleased to look on his afflictions, as he had done on his sincere servants in former ages, and bring them to a *speedy conclusion* (*h*). The suffering character of the Messiah, as described by the prophets, had nearly received its accomplishments; he, therefore, in the words of David, intimates his *wish*—*ut supra* (*i*).

D. Ought not Christ to have suffered—“these *unjust* and *cruel* things at the hand of *his enemies*” (*k*). My God—“or for how

ILLUS. *M.* (*a*) P. 33. (*b*) 34. (*c*) 17. (*d*) 15. (*e*) 163. (*f*) §3.
(*g*) 177. (*i*) 179.—*D.* (*k*) P. 495.

We know indeed that, in the garden, he said, "my soul is exceeding sorrowful, even unto death;" and that on the cross he exclaimed, "my God, my God, why hast thou forsaken me." But he meant no more by the *former*, than that from such causes as were before pointed out*, he was so agitated with *mortal sorrows*, as to feel something like the pangs of *dissolution*; nor by the *latter*, than a fervent address to God for *an end* of his *excruciating pains*, or an *earnest and affectionate supplication* to his gracious God, to *look*, as in similar cases of his servants, *on his afflictions*, and bring them to a *speedy conclusion*; or an *ardent wish*, that a *period might be put* to his *mortal tortures*, as the suffering character of the Messiah had nearly received its accomplishment.

D. The sufferings of Christ were at *all hands cruel and unjust*. He was not afflicted of God, but of his *enemies*. His cry, "my God, my God, why hast thou forsaken me," imported no more than a *request to be dismissed from severe sufferings*, and of *leave* from his Father to *resign his spirit*.—For—

long a time? Let me now be dismissed from any more severe suffering. Give me thy good leave, O Father! to resign my spirit"(l).

CONTRAST. (a) Innumerable evils have *compassed me*: mine iniquities have taken hold upon me, *so that I am not able to look up*: they are more than the hairs of my head; *therefore my heart faileth me* (b). *He had done no violence*; neither was any deceit in his mouth: *Yet it PLEASED THE LORD TO BRUISE HIM*: *He hath put him to grief* (c). *He that spared not his own Son*, but gave him *up to the death* for us all (d). It is written, *cursed is every one that continueth not in all things written in the book of the law, to do them*—CHRIST hath redeemed us from the curse of the law, *being made a CURSE for us* (e).

Christ humbled himself, in his *life*, by subjecting himself to the law, which he perfectly fulfilled; and by conflicting with the *indig-nities of the world, temptations of Satan, and infirmities of the flesh*, whether common to the nature of men, or particularly accompanying that his low condition. Christ humbled himself in his death

* See Art. XVI.

(l) 473. 4. See preceding Article, and following ones.

CONTR. (a) See on the foregoing Article, as also, Zc. xiii. 7. (b) Ps. xl. 12. comp. v. 6—8. and H. x. 5—10. (c) Is. liii. 10. lli. 14. (d) R. viii 32. (e) G. iii. 10. 13.

Of there being NO IMPUTATION of the sins of men to JESUS CHRIST, his sufferings not being VICARIOUS, and no PUNISHMENT being inflicted on him.

ARTICLE XXXIX. *M.* It is not true, that the sufferings of Christ were of a *vicarious* nature. He was not substituted in the law-place of any; nor did he bear any part of the *punishment* due to their crimes. We may grant that his sufferings and death were accomplished on *account* of men and for their *benefit*; that is, they were designed and adapted to promote the good of others; but were by no means endured in their *room*. For as he had no sin of his own, so there was no *translation* or *imputation* of the sins of others to him, as the moral cause of his sufferings. And in the whole course of his affliction accordingly, there was no respect whatever to *guilt* charged upon him; consequently no punishment of any kind, was inflicted or intended in

in that—having also conflicted with the terrors of death, and the powers of darkness, FELT AND BORN THE WRATH OF GOD, he laid down his soul an offering for sin. It was requisite the Mediator should be God, that he might sustain and keep the human nature from sinking under the *infinite wrath of God*, and power of death (*f*). Christ's humiliation consisteth in his being *born*, and that in a low condition, made under the law, undergoing the miseries of this life, THE WRATH OF GOD, the cursed death of the cross—(*g*).

ILLUSTRATION. *M.* “ When Christ is said to have suffered and died for us, it has been made a question, what is the precise import of the word *for*? Does it mean *on account of*, or *instead of*? Now it is certain the former must be meant in every passage, where this matter is spoken of; For all agree that whatever Christ did and suffered was on our account or for our benefit (*a*). His sufferings were altogether unmerited on his part, but designed and adapted to *promote the good* of others. Those sufferings in this world only are punishments, where *sin* is the natural or *moral cause* of them (*c*).—He being without sin himself. For there may be suffering where there is *no guilt*, and consequently no *punishment* intended (*d*). It hath not been uncommon among Christians, to

(*f*) L. C. Q. 38. 48, 49. (*g*) S. C. Q. 27. See following Articles.

ILLUS. *M.* (*a*) P. 419. (*b*) 382. (*c*) 164. where he applies this strange remark to our Saviour. (*d*) 447.

it. In fact it was not sin in any view, but the *poverty* and *affliction* of his *life* that was the *principal cause* of his *death*; and all his troubles first and last, were designed merely for the *trial*, *exercise*, and *improvement* of his own *virtues*, to give the world a *more eminent example* of goodness than as yet they had seen, and to *prepare* him for *higher honours* and *rewards* in a future life; which reasons are every way *sufficient* to justify the *rectitude* of the divine government, in assigning him so large a portion of them.

The scriptures indeed teach, that Christ *suffered for our sins*, that he was *made sin for us*, that he *bore our sins*, and was *made a curse for us*. But no more is intended by the *first* phrase, than that he died by *occasion* of sin; or if we allow that it was on *account* of sin, it means that God ordained him to *oppose himself to the iniquities of men, to stop the progress of sin*

represent the Father of all as acting even in the gospel of his grace, according to the rules of rigorous and inflexible justice—who would never have shewn them (the human race) the least favour, till this intercessor had consented to *suffer*, and *had suffered* in reality, *all the punishment* that was due to the most impenitent (*e*). I acquaint you (said Governor *Glen* to the *Indian*, who supposed the punishment of an innocent *uncle* would be sustained for the guilty *nephew*) that nothing will be deemed as satisfaction for the lives of our people, but the lives of those persons themselves who shall be guilty of the murder. Now whether the *British* Governor or the *Indian* Chief was in the right, the reader will judge (*f*). The *life of poverty* and *affliction* which led to it (Christ's death)—which was *in effect* the *principal cause* of it; since, if Jesus had appeared in the power and splendour of an earthly monarch, there is no doubt but the Jews would have embraced him as the *Messiah*, and would never have sought his crucifixion (*g*). But it (the evil of sin) appears greater, when an innocent and righteous person suffers cruelly *by means* of it, and *on its account*—God ordained his Son to oppose—*ut supra* (*h*). He suffered so much *by occasion* of sin, to bring sinners to repentance (*i*). He was wounded for our transgressions—It was *with a view to take away our sins* or *spiritual maladies*, and *destroy* them,—that Christ died on the cross. He was

(*e*) 401, 402, where he represents such thoughts “as injurious to the greatest and best of Beings, the God of grace and consolation.” (*f*) 339, 340. This story he introduces to expose to ridicule the idea of Christ's *substitution*, and consequent punishment for guilty men. (*g*) 371. For the last proposition see quot. from P. 516, 517, on Art. IV. (*i*) 447, 448, 449.

among them at the expence of his life. The second means only, that in him spotless innocence was given up to be treated like sin itself, though without any crime being laid to his charge. The third signifies no more than that he bore away our sins, like the scape goat under the law; or that he freed men from the consequences of their sins, without these being any way laid upon him as a burden. And the last points us to the kind of his death as the only reason of it: For being hung on a tree, he appeared to the Jews as an object of horror and execration.

D. Jesus Christ did not suffer and die in the room and stead of any, but simply for their sakes or for their benefit. He did not bear our sins in the guilt of them, but only our sicknesses, the fruits of sin, in the way of removing them.—For—

made sin for us—In him spotless innocence was treated like sin itself. (k). (Thus) it was not only by means of sin that Christ suffered, but on account of the sins of men (l). There are two different senses of bearing sin in scripture. One is, when the guilty person suffers the punishment due to his sin—the other is, when the sin of the guilty person is carried away; as the scape goat bare the iniquities of the people, and as Christ bare our sins If. liii. 4. M. viii. 17. see also H. ix. 28 (m). Being made a curse for us;—that is having suffered death on the cross—because the law says cursed, &c. And truly in his cruel death on the cross Jesus appeared—ut supra” (n).

D.—Prophesied that Jesus should die—“ prophesied without his own knowledge, that Jesus should die for the benefit of that nation” (o). Himself took our infirmities, and bare our sicknesses —“ bare away the burden—1 P. ii. 24. H. ix. 12. As he removed bodily infirmities and diseases; so, by the power of his Spirit and gospel,—would he remove the moral disorders of the mind, comp. R. xv. 1. G. vi. 2” (p).

CONTRAST. God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law (a). Their Governor shall proceed from the midst of themselves; and I will cause him to draw near, and he shall approach unto me; for who is this that engageth his heart to approach unto me, saith the Lord?

(k) 447. (l) 446. (m) 504. (n) 357—D.—(o) 337. (p) 86. 5. 6.
See following Articles.

CONTR. (a) G. iv. 4, 5.

Of the Death of Christ not being an EXPIATORY, ATONING SACRIFICE, and of the proper Nature of his Sacrifice.

ARTICLE XL. *M.* It is very questionable, whether the sacrifices under the old dispensation were offered by way of compensation for the forfeited life of the offender, or rather it is certain they were not. Neither is the death of Christ

(b). By so much was Jesus made the SURETY of a better testament (c). When we were yet without strength, in due time CHRIST died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commended his love towards us, in that while we were yet sinners, CHRIST died for us (d). Christ also hath suffered for sins, the JUST FOR THE UNJUST, that he might bring us to God (e). The LORD hath laid on him the iniquities of us all (f). He made him to be sin for us, who knew no sin (g). He was wounded for our transgressions: he was bruised for our iniquities: the chastisement of our peace was upon him—For the transgressions of my people was he stricken. Surely he hath borne our griefs, and carried our sorrows—He shall bear their iniquities—he was numbered with the transgressors, and bare the sins of many (h). CHRIST also suffered for us—who HIS OWN SELF bare our sins, IN HIS OWN BODY ON THE TREE (i).

The office of a Mediator and SURETY—this office that he might—discharge he was made under the law.—Christ by his obedience and death, did fully discharge the debt of all those that are justified; and did make a proper, real, and full satisfaction to his Father's justice in their behalf (k). It was requisite the Mediator should be man, that he might—perform obedience to the law, suffer, and make intercession for us, in our nature. It was requisite the Mediator should be God, to satisfy God's justice and procure his favour.—Christ, by his obedience and death did make proper, real, and full satisfaction to God's justice, in the behalf of all them who are justified. Yet inasmuch as God accepteth the satisfaction from a SURETY, which he might have demanded of them, &c. (l).

(b) Jr. xxx. 21. comp. Ps. lxxxix. 3. 19, 20. If. ix. 6, 7. Ezk. xxxiv. 23, 24. Mi. v. 2. (c) H. vii. 22. (d) R. v. 6—8. (e) I P. iii. 18. See J. x. 11. 15. v. 51. M. xx. 28. (f) If. liii. 6. (g) 2 C. v. 21. (h) If. liii. 4. 5. 8. II. 12. (i) I P. ii. 21. 24. comp. Lv. xix. 18. xx. 17. xxii. 9. xxiv. 15, 16. N. ix. 13. xviii. 22. See J. xi. 51. I P. iv. 1. G. ii. 20. I Th. v. 10. 2 C. v. 15. I C. xv. 3. H. ii. 17. ix. 28. x. 12. G. i. 4. I J. ii. 2. (k) Conf. viii. 3, 4. (l) Conf. xi. 3. L. C. Q. 38, 39, 40. 71. See on preceding and following Articles.

to be considered as a *real propitiatory sacrifice* offered to the most high God, as the moral Governor and Judge of the world, to make atonement for the sins of men, and thereby satisfy his justice, and appease his wrath. A sacrifice, indeed, it was; but only a *sacrifice for the truth*, a sacrifice of a covenant victim, or a sacrifice to *ratify his doctrine*, even the new covenant formerly described, * assuring the benefit of pardon to all who repent, and live virtuously. Be it called a complete, final and everlasting atonement, it is such an atonement as has purged no guilt, made no expia-

ILLUSTRATION. M. “The custom of sacrificing men and other animals, by way of compensation for the forfeited life of the offerer or others, obtained among the heathen nations—But some learned men have doubted whether the atonements prescribed by the Mo-saical law were precisely of the same kind, &c. &c.—I do not enter into the controversy, but beg leave,” &c. then follows the famous story of the *Indian (a)*. “He is represented—as a sacrifice for sin, or a sin-offering, H. xiii. 11, 12. a burnt-offering, H. x. 5, 6. 8. a peace-offering, a meat-offering, E. v. 2. a propitiation, I J. ii. 2. iv. 10. or the victim by which it is effected. More than *one* of these, or rather *none* of them, he could be in a literal sense. But *something* there was in his history and character, which made him resemble them all (*b*). Jesus Christ therefore became a willing *sacrifice for the truth*, and laid down his life in *confirmation of his doctrine*, which is the *new covenant*, promising remission of sins and eternal life to all sinners—*ut supra*. It was very natural to represent the blood of Christ as the blood of a *covenant victim*.—For where a testament is—a covenant, there must also of necessity be the death of the *victim* appointed to *confirm it*.—The idea of Jesus the Mediator of the new covenant dying as a *sacrifice to ratify it*, gives a clear and consistent sense to the whole (*c*). The death or blood of Christ is represented as a *sacrifice solemnly ratifying the doctrine* he taught, and assuring the benefit of pardon, in its utmost extent, to all who repent according to his prescriptions (*d*). Hath obtained eternal redemption for us,—or a complete, final and everlasting atonement, assuring men of all ages, who obey the gospel, of the full remission of sins (*e*). His sufferings were the necessary means of preparing him for the great office of *expiating or making atonement for the sins of men (f)*. The *reconciling* of all things to himself is a work

* Art. XXVI.

ILLUS. M. (*a*) P. 339. (*b*) 343. (*c*) 350, 351. (*d*) 334. (*e*) 279.
(*f*) 345. See Art. XXXI, XXXII.

tion, accomplished no reconciliation; but only was a means of preparing him for making expiation and atonement, and for giving assurance to men, in all ages, of the benefit of forgiveness upon their repentance; true and proper reconciliation being reserved as a work, which the Father was to accomplish by him after his resurrection.

D. The death of Christ was not an expiatory sacrifice to satisfy divine justice for the sins of men, but to seal the gospel, to bind us to repentance, and to assure us of pardon on repentance.—Thus too—

which the Father did not accomplish by him, till he had raised him from the dead to immortal life and glory” (g).

D. “We would eat bread, and drink wine, as a sacred and thankful testimony of our gratitude for that inestimable sacrifice, by which we are bound to repentance, and assured of pardon (h). It is Christ that died—to seal these glad-tidings” (i).

CONTRAST. (a) The life of the flesh is in the blood: and I have given it you upon the altar, to make atonement for your souls: for it is the blood that maketh atonement for the soul (b). Christ also hath loved us, and given himself for us, an offering and a sacrifice to God for a sweet-smelling favour (c). Jesus Christ the righteous, who is the PROPITIATION for our sins: and not for ours only, but for the sins of the whole world (d). Seventy weeks are determined—to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity.—And—Messiah shall be cut off (e). When he had by himself purged our sins (f), who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the sins of the people. For this he did once, when he offered up himself (g). By the which will we are sanctified, through offering of the body of Jesus Christ once for all.—But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God. For by one offering, he hath perfected for ever them that are sanctified.—Now, where remission of these (sins) is, there is no more offering for sin (h). The law maketh nothing perfect; but the bringing in of a better hope did; by which we draw near to God (i).

(g) 330.—D. (h) Fa. Wo. 190. (i) Fa. Wo. 270.

CONTR. (a) See Lv. iii. iv. throughout. Also xvi. 20—34. xxi. 1—9. i. 2—9.
 (b) Lv. xvii. 2. comp. Ex. xxx. 12. 16. H. ix. 2. 26. R. viii. 3. 1 J. iv. 9,
 10. M. xx. 28. H. x. 3. 10. R. iii. 15. with other scriptures on Article
 XXXIII. (c) E. v. 2. comp. Gn. viii. 9, 10. (d) 1 J. ii. 1, 2. (e) D. ix.
 24. 26. H. ii. 17. and scriptures on the foregoing Article. (f) H. i. 3.
 (g) H. vii. 26, 27. (h) H. x. 8. 10. 12, 14. (i) H. vii. 19. comp. x. 1,

Of the Death of Christ not being a RANSOM, and of the Nature of his Redemption.

ARTICLE XLI. *M.* Christ's sufferings and death were not a *ransom* for the souls of men, in any proper sense of that term; as if thereby he had purchased them from the hand of the violated law and incensed justice of God, which, on account of sin, detained them in arrest, and sealed them up in the possession and servitude of the tyrants, to whom they had wilfully sold themselves,—in the way of paying an adequate price for their deliverance, and all the other spiritual and eternal blessings which they were capable of enjoying, and which God intended for them. His redemption is attached to his *life*, in the manner he spent it, in a course of willing uniform obedience, *rather than to his death*, and as

Christ executeth the office of a Priest, in his once *offering himself a sacrifice without spot to God*, to be a reconciliation for the sins of his people (*k.*)

ILLUSTRATION. *M.* “ His life, in the manner he gave or *spent it*, was a *ransom* of such value in the sight of God, that for it he gave life to a perishing world. The blood of Christ was precious enough to redeem us, because it was the blood of a Lamb without blemish (*a*). This purchase could be made only by the blood of Christ, which, as it *expresses his perfect innocence and purity*, is most dear to God (*b*). It was not his blood, simply considered, that redeemed us; but his blood as *expressive of unspotted innocence and perfect obedience* (*c*). It has not been uncommon—as in Illust. Art. XXXIX. and who would never have shewn them the least favour, without the *payment of a full equivalent* (*d*). Because, in order to redeem us, Christ gave himself for us; therefore his life is our ransom, and his blood the price of our redemption. But it is certain our redemption was not *procured by his death alone*; if it had, there would have been no need of his *resurrection* (*e*). Effects are ascribed to the death of Christ, which were by no means owing to it simply and separately considered; but to it connected with the purity of his life before, and with the glorious power of his *resurrection* following it (*f*).

2. 14—18. Rv. i. 5. See Conf. viii. 4. quoted on Art. XXXIII—XI. 3. and L. C. Q. 40. 71. quoted preceding Articles. (*k*) L. C. Q. 44. S. C. Q. 25. See likewise on Art. XXIX. XXXI. and following ones.

ILLUS. *M.* (*a*) P. 278, 279. (*b*) 487. (*c*) 499. (*d*) 402. (*e*) 331. (*f*) 326.

much to his *resurrection* as to the former; only the scripture ascribes it to his death, as that incidentally happened in a course of duty, prepared the way for, and was connected with his resurrection. It is the very same with *expiation* or *forgiveness*; and lies wholly in this, that, out of respect to Christ's worthiness displayed *in his life*, God is pleased to shew favour to the unworthy, *provided* they turn from their evil ways, as in other cases of distinguished virtue.

D. If Christ's life was a ransom, not as the laying it down was the complete price of redemption, but only as *one mean*, among many, of his obtaining redemption. Nor was it paid to God, as the great proprietor of men, who being offended at their sins, had abandoned them to spiritual slavery; but it was given to cruel enemies, who unjustly deprived him of his life, as if he had been one of the worst of criminals.—Agreeably—

Whatever advantage any one procures, either to himself or others, at the *bazaar* of his life, he may be said to *bry* with his blood; and this phraseology is not peculiar to scripture (g). Ατολυτρωσις, redemption, may here (E. v. 7.) and in many other places of the New Testament, signify the same with *ἱλασμός*, propitiation; expiation, or atonement; especially where it is said to be effected by blood; which refers more properly to expiation than *redemption*.—Redemption is the *buying again* of a slave or captive, by *paying a price* for him, whereby he obtains his liberty (h). Thus, if we have redemption, *even the forgiveness of sins*, it is through the blood of Christ (i). The worthiness of Christ was most eminently displayed, in his *endeavouring to save men at the price of his blood*. This is of great estimation in the sight of God; who is pleased, for the sake of it, to shew favour to the unworthy, *provided* they turn from their evil ways" (k).

D.—To give his life a ransom for many—“ his life to be taken away as one of the worst of criminals, by way of *ransom*—Referring, probably, to Is. liii. 10, &c. or Ps. xxii. 23, &c. At the expense of his own ignominious and cruel suffering, he purchased a people to himself, from the slavery of sin, Satan, and death, comp. Syrach. xliv. 17. M. xx. 28. *A mean of redemption for many* (l).

CONTRAST. Who gave himself a RANSOM for all (a). The Son of Man came to minister, and to give his life a RANSOM for many (b). Feed the church of God which he hath purchased with

(g) 325. (h) 277. (i) 360. (k) 279.—D. (l) 342. 9. See Illustration, Art. XXXVIII. Also following Article.

ConTR. (a) I T. ii. 6. (b) M. xx. 28.

*Of the Blood of Christ, and the sense in which our
SALVATION is ascribed to it.*

ARTICLE XLII. *M.* By the blood of Christ, we are not to understand, as is commonly done, his obedience and suffering to the death, denominated in scripture *his blood*, because the effusion of his blood to the death, was the concluding scene of his suffering state, without which all his other performances and sufferings would have been unavailing: But it means the *real literal* blood of his human body, now changed into a higher state in the same risen and glorified body. To it the most wonderful things are ascribed in scripture; no less than our whole redemption and salvation; but always as expressive of his *unspotted innocence* and *active obedience alone*. And

his *own blood* (*c*). Ye are *bought with a price* (*d*). Ye know that ye were not *redeemed* with corruptible things—but with the *precious blood of CHRIST*, as of a lamb without blemish, and without spot (*e*). Who *gave himself for us*, that he might *redeem us from all iniquity*, and *purchase to himself a peculiar people* (*f*). Thou *wast slain*, and hast *redeemed us to God by thy blood* (*g*). Being justified freely by his grace, through the *REDEMPTION* that is in Christ Jesus (*h*).

Christ, by his mediation, hath *procured redemption*, with all other benefits of the covenant of grace (*i*). How are we made partakers of the *redemption purchased by Christ*? We are made partakers of the *redemption purchased by Christ*, by the effectual application of it to us (*k*).

ILLUSTRATION. *M.* “This purchase—(as in preceding Article) and as it was soon *changed into a higher state* in the *glorified body* of our Saviour, is justly opposed to all *corruptible things* (*a*). It was not his blood simply—(as in foregoing Article) (*b*). The blood of Christ is represented in scripture, as having a *mighty tendency* to save us (*c*). The effusion of his blood *tends to put away* the guilt of sin (*d*). Because the attainment of that power (whereby he is able to subdue all things to himself) was the *fruit* and *reward* of his *obedience unto death*, and was necessarily connected with it; therefore our redemption and salvation are frequently in scripture ascribed to the

(*c*) A. xx. 28. (*d*) 1 C. vi. 20. comp. Lv. xxii. 11. (*e*) 1 P. i. 18.
(*f*) Ti. ii. 14. (*g*) Rv. v. 9. (*h*) R. iii. 24. Jb. xxxiii. 24. E. i. 7. 14.
G. iv. 5. iii. 13. C. i. 14. H. ix. 12. (*i*) L. C. Q. 57, 58. (*k*) S. C. Q. 29.
comp. with scriptures, Conf. and Cat. on preceding Articles, and observe
carefully to whom the sacrifice was offered; to whom, and for what purpose,
accordingly, the price was paid.

ILLUS. *M.* (*a*) P. 487. (*b*) 499. (*c*) 282. (*d*) 234.

it must be owned, that it has a mighty tendency to save us; particularly, a tendency to put away the guilt of sin. Yet these things are attributed to it only as their remote cause, as connected with, and the ground of that power with which he is now invested: for they do not in any propriety of speech, flow from it, but from the power bestowed on him, as the fruit and reward of his obedience. It was not his blood, not even in the view just now given of it, that directly and immediately procured our redemption, but it is the vigour of his arm; not the wounds he received, but his powerful conquest of our enemies. Nay, if we must say the truth, redemption was not in the least promoted, but rather hindered, by the loss of his blood, and might have been obtained, though not a single drop of it had been shed. But it is ex-

more remote cause of them, the death and passion of Christ (e). If a patriot hero delivers his country from oppression or slavery, by gaining a decisive victory over its enemies, but loses his life in the conflict—we say very truly, that he saved his country with, and at the price of his blood; though the shedding of his blood was not the thing that did directly and immediately procure its safety, but rather the vigour of his arm. Or if a man exposes himself to great hardships and dangers, in order to rescue his friends from captivity, and actually receives very grievous and painful wounds, while engaged in this generous service, but escapes death, and gains his point—we say, in like manner, that he rescued or redeemed his friends by his blood;—though it is certain, his success was not in the least promoted, but rather hindered by his loss of blood. The fact is, he rescued his friends by conquering and subduing their enemies, which might possibly have happened without any hurt to the conqueror at all.—By A SIMILAR WAY OF SPEAKING, we find every where in the New Testament, effects ascribed to the death of Christ, which were by no means owing to it, simply and separately considered (f).

Our deliverance or purgation from the guilt of sin flows in reality from the covenant, which promises, and assures us of pardon on repentance (g). When the apostle declares that the blood of Christ cleanseth us from all sin, his meaning is, that our sins are pardoned, in virtue, and according to the terms of a gracious covenant, ratified by Christ's blood, and confirming the remission of sins to all the penitent and obedient (h). What was before ascribed to the blood of Christ, is here resolved into the faithfulness and justice of God, who, having made this covenant, will not fail to perform what he hath promised (i). Since Jesus Christ, therefore, became a willing sacri-

(e) 324. (f) 324, 325, 226. (g) 361. (h) 362. (i) 362.

hibited in scripture as the spring of all benefits, because, in the prosecution of our interest, he was, through the malignity of men, put to the expence of pouring it out. Or, to take the matter in another light,—

Our salvation, and particularly our purgation from guilt, or, what is the same, the forgiveness of sin, does not flow from the blood of Christ at all, but in *reality*, it belongs to, and wholly flows from the *new covenant*, or *doctrine* of Christ, which promises pardon on repentance; it comes entirely in *virtue* of that covenant, and according to the terms of it: And, so it is altogether resolvable into the power and goodness, the faithfulness and justice of God, without any respect whatever to any *atonement* or *price*, properly so called. But still all the blessings of the covenant, particularly the remis-

fice to the truth, and laid down his life in *confirmation of his doctrine*, it was very natural to ascribe all the blessings of the covenant to that blood, by which it was ratified and sealed (*k*). For if these benefits, (remission of sin, &c.) *belong to the covenant itself*, they may, with *great truth and propriety*, be ascribed to that, which rendered the covenant valid (*l*). As the abrogation of the old covenant, is an effect ascribed to the death of Christ, because his blood shed was the ratification of the new, *so* all the blessings and privileges of this new covenant may be, *in like manner*, and for the *same reason*, ascribed to the great fact or event, whereby it was ratified (*m*). What *better security* could he give us for this, (forgiveness and favour to true penitents) than by making the blood of his only Son the blood of the covenant? *Any other method* of confirming the covenant appointed by God, might have been sufficient (*n*). *Baptism* is said to save us; though our salvation is rather the *effect* of the *doctrine*, of which baptism is the sign; or, more properly still, of the *power and goodness* of God. So *our deliverance* (as in the first quotation) and yet we find it often ascribed to the blood that was shed to ratify the covenant (*o*).

CONTRAST. (*a*) He humbled himself, and *became obedient unto death*, even the death of the cross (*b*). Every high priest is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins—So *also CHRIST*—Though he were a Son, yet learned he obedience by the things which he suffered; and

(*k*) 350. (*l*) 354. (*m*) 360. (*n*) 346. (*o*) 361. See Art. XXXVI. XXXI, XXXII. with preceding and following Articles.

CONTR. (*a*) See on foregoing Articles, particularly XXXIX, XL, XLI.
(*b*) P. ii. 8.

sion of sins, is naturally, and with great *truth* and *propriety*, ascribed to his blood, because thereby the covenant was confirmed and ratified; though indeed that *precise mode* of ratification was not indispensably *necessary*, as *any other method* of confirming it, appointed of God, would have been *every way sufficient*. We are therefore saved by the blood of Christ in the *same sense* as we are saved by *baptism*, that is, by *the doctrine*, of which baptism is the sign, and of which any other sign, instituted by God, would have equally answered the end.—Thus—

being made perfect, he became the author of eternal salvation unto all that obey him (c). Except ye eat the *flesh* of the Son of Man, and drink his *blood*, ye have no life in you. Who so eateth my *flesh*, and drinketh my *blood*, hath eternal life. My *flesh* is meat indeed, and my *blood* is drink indeed (d). Neither by the blood of goats and calves, but by *his own blood*, he entered once into the holy place, *having* (by that blood) obtained eternal redemption for us. For if the blood of bulls, &c. sanctifieth to the purifying of the flesh; how much more shall not the *blood of CHRIST purge your conscience (e)*. Ye are come to the *blood of sprinkling*, that speaketh better things than the blood of Abel (f). The *blood of Jesus Christ cleanseth us from all sin (g)*. Have washed their robes, and made them *white in the blood of the Lamb*; THEREFORE are they before the throne of God (h). But now ye are *made nigh* by the *blood of Christ*. For he is *our peace*—*having abolished in his flesh the enmity—that he might reconcile both unto God in one body by the cross (i)*. Who was *delivered for our offences (k)*. Much more, being now *justified by his blood*, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the *death of his Son*, much more, *being reconciled*, shall we be saved by his *life (l)*. Who hath delivered us from the power of darkness—in whom we have *redemption through his blood*, even the *forgiveness of sins (m)*. And *with his stripes are we healed*. He shall see of the *travail of his soul*—by his knowledge shall my righteous Servant *justify* many; FOR he shall bear *their iniquities (n)*,—Nailing it to *his cross*. And having spoiled principalities and powers, he made a shew of them openly, triumphing over them IN IT (o).

(c) H. v. 1. 5. 8, 9. comp. ii. 9, 10. (d) J. vi. 52—56. comp. H. x. 19, 20 xiii. 24. (e) H. ix. 12. 14. comp. L. v. xvi. 1—19. N. xix. (f) H. xii. 22. 24. comp. Gn. iv. 8. 10. (g) 1 J. i. 7. comp. H. v. 9. i. 3. x. 14. (h) Rv. vii. 14, 15. i. 5. 1 P. i. 19. (i) E. ii. 13—16. comp. C. i. 20—22. (k) R. iv. 25. (l) R. v. 9—11. comp. iii. 24, 25. G. ii. 20. vi. 14. 1 C. i. 23, 24. E. i. 7. (m) C. i. 14. (n) If. liii. 5. 11. comp. lli. 14, 15. (o) C. ii. 14, 15. For the *necessity* of the *death or blood of Christ*, see on Art. XXXVI. See

Of the VIRTUE and EFFICACY of the Death of Christ.

ARTICLE XLIII. M. It is plain, that the virtue and efficacy of the obedience and death of the Son of God does not lie in, what is called, their *satisfactory* and *meritorious nature*, as containing a full compensation for the injury done to the perfections of God by sin, and an adequate price of all forfeited and needed blessings,—derived from the infinite dignity of his *person as the SON of GOD*, standing and acting by his Father's appointment, and according to his own voluntary undertaking, in the nature and name of a certain number of mankind lost. But it *wholly* lies in, and depends on its subserviency to the original plan of divine wisdom and goodness, for promoting the true happiness of men, as that plan was before exhibited at length*; and briefly consists in God's design of granting the human race eternal fe-

ILLUSTRATION. M. “The death of Christ derived *all its merit* and *efficacy* from its being subservient to the plan—*ut supra* (*a*). The original plan--respecting the human race. 2dly, How and in what sense the death of Christ was agreeable or subservient to it. And from thence we shall see, that the *meritorious efficacy* of his death depended on that *circumstance alone* (*b*). Hence we shall see, in some measure, the main object of our enquiry, namely, how the sufferings and death of Christ *tend* to save men from the guilt of sin. Their efficacy flows *chiefly*—*ut supra* (*c*). In reward of Christ's righteousness and obedience unto death, God did further invest him with the glorious power of calling—*ut supra** (*d*).

CONTRAST. (*a*) The Lord is well pleased *for his righteousness sake*: he will *magnify the law* and *make it honourable* (*b*). Christ is the *END of the law* for righteousness to every one that believeth (*c*). What the law could not do, in that it was weak through the flesh, God sending *HIS OWN SON* in the likeness of sinful flesh; and *for sin* condemned sin in the flesh, *that the righteousness of the law might be FULFILLED in us* (*d*). Feed the church of God, which

Conf. and Cat. on preceding Articles, relating to our Lord's death; particularly, Art. XXXIX. where a distinction is always preserved between his *obedience* and *sufferings*, and the *latter*, as the former, stated to be the joint procuring cause of salvation. See also on Art. XLV.

* See Art. XXI.

ILLUS. M. (*a*) P. 234. 236. (*b*) 236. For the subserviency of Christ's death to that plan, see Art. XXIX. XXXIII. (*c*) 315. (*d*) 235. 294.

CONTR. (*a*) See on the preceding Articles, and on Art. XVIII. (*b*) If. xliii. 19. 21. liii. 5. 10—12. (*c*) R. x. 4.

licity in heaven, in the way of their own obedience, overlooking smaller sins, and vouchsafing the benefit of pardon on repentence for wilful and heinous transgression. And more immediately their efficacy, particularly in relation to the guilt of sin, flows chiefly from their leading the way to that celestial aggrandizement and power, whereby he is able to save them to the uttermost that come to God through him; a power received as the reward of his obedience to the death: which consists in authority and ability, not of giving to sinners evangelical repentance, the free forgiveness of sins, the sanctification of their persons, and the certain enjoyment of eternal life in heaven; but only of calling sinners to repentence, or forgiving their sins when penitent, and of raising them from the dead to eternal life.

Of the OBJECTS of Christ's Redemption.

ARTICLE XLIV. *M.* As God sent his Son for the redemption, not of *some* men only, a chosen number, absolute-

HE purchased with HIS OWN (proper) BLOOD (*e*). How much more shall not the blood of Christ, who, THROUGH THE ETERNAL SPIRIT, offered himself without spot to God, purge your conscience (*f*). Hereby perceive we the love of God, because HE laid down HIS life for us (*g*). Him hath God exalted—to be a Prince and a Saviour to GIVE repentence to Israel, and the remission of sins (*h*).

It was requisite the Mediator should be GOD, that he might—give worth and efficacy to his sufferings, obedience, and intercession; to satisfy God's justice, and procure his favour, purchase a peculiar people; give his Spirit to them, conquer all their enemies, and bring them to everlasting salvation. It was requisite the Mediator, who was to reconcile God and men, should himself be both GOD and man, and this in *one person*, that the proper works of each nature might be accepted of God for us, and relied on by us, as the works of the whole person (*i*).

ILLUSTRATION. *M.* “God sent his Son for the redemption of *all* men, Gentiles as well as Jews, who were all in *a sense* under the law, before the coming of Christ (*a*). The free grace of God, and

(*d*) R. viii. 3, 4. 2 C. v. 21. (*e*) A. xx. 28. Zc. xiii. 17. (*f*) H. ix. 14. (*g*) 1 J. iii. 16. H. ix. 27, 28. i. 7. ii. 2. v. 20. See Hk. i. 13. Ps. v. 4, 5. R. iii. 19, 20. G. ii. 16. iii. 10, 11. (*h*) A. v. 31. comp. Ezk. xxxvi. 25—27. Zc. xii. 10. E. i. 7. See on Art. IX. (*i*) L. C. Q. 39, 42.

ly considered many, and comparatively few of the human race, but of *all* men, Jews and Gentiles; so the blood of Jesus was actually shed for *all* men, and has such respect to the *whole world* of mankind, that not a single person, who peruses the scriptures, has the least reason to doubt that Christ died for *him*.

D. Jesus Christ was sent into the world, that the *whole world* of mankind, through him, might be saved. And conformable to this mission, he actually gave his life a ransom for *all* mankind, without exception of character or person.

the abundant favour he has for his own Son—which he is willing should reach, in some degree, to *all that are connected* with one so dear to him (*b*). Considered simply as *shed*, it (the blood of Christ) has respect to the *whole world*, and gives assurance to all men of God's *placability*—or his willingness to pardon all who repent and believe. The blood of Christ, therefore, though *shed for us all*, &c (*c*). As to the peculiar benefits of the gospel, are they not declared without obscurity? Can you read the gospel, and *doubt whether Christ died for you?*" (*d*).

D. That the world—"the *whole world* of mankind, through him, might be saved from eternal perdition" (*e*). If thou knewst the gift of God—"deposited with me for the benefit of *all mankind*, comp. E. ii. 8" (*f*). To give his life a ransom—"not only for the Jews, but for *all mankind*" (*g*).

CONTRAST. (*a*) I lay down my life for *the sheep*—But ye believe not, because ye are not *of my sheep*, as I said unto you (*b*). I pray not for *the world*, but for them *whom thou hast given me*: for they are thine. And for *their sakes*, I sanctify myself, that they also might be *sanctified* through the truth (*c*). Christ also loved *the church*, and *gave himself FOR IT*; that he might *sanctify* and *cleanse it* (*d*). Who gave himself *for us*—that he might purify to himself a *peculiar* people, zealous of good works (*e*). Thou wast slain, and hast redeemed *us* to God by thy blood, *out of every kindred and tongue*, and *people and nation* (*f*). No man could learn that song, but the hundred forty and four thousand, which were *redeemed from the earth*—*these were redeemed from among men*; being the *first fruits* unto God and the Lamb (*g*).

(*b*) P. 277. (*c*) 353, 354. (*d*) 367.—D. (*e*) 67. 18. (*f*) 73. 1. (*g*) 342. 10.

CONTR. (*a*) A. xx. 28. quoted on the former Article. (*b*) J. x. 15, 16. (*c*) J. xvii. 9. 19. (*d*) E. v. 25—27. See C. i. 18. 24. H. xii. 23. E. i. 22, 23. (*e*) Ti. ii. 14. (*f*) Rv. v. 9, 10. (*g*) Rv. xiv. 3, 4. How little argument there is from some universal terms, may be seen by consulting L. ii. 1. J. xiii. 19. A. xxiv. 5. R. i. 8. Zc. viii. 10. M. x. 22. M. xiii. 7. J. iii. 26. xii. 32. and many other places.

Of the RIGHTEOUSNESS of Christ.

ARTICLE XLV. *M.* The mediatory righteousness of Christ does not comprehend his *sufferings and death*, or any thing done by *them*; but consists *solely* in his holiness of life, or in his perfect obedience and submission to the Father's will in the whole course of his life, even in the greatest trials; particularly in the eminent patience, and submission, piety and benevolence, displayed at the close of it. It is this that gives force and efficacy to all his intercessions in behalf of men; yet it is not by the merit of it that he saves

Unto whom (Jesus Christ) he (the Father) did, from all eternity, give *a people to be his seed*, and to be by him, in time, *redeemed, called, justified, sanctified, and glorified*. The Lord Jesus—hath fully satisfied the justice of the Father, and *purchased* not only *reconciliation*, but an everlasting inheritance in the kingdom of heaven, *for all those whom the Father hath given him*. To all those for whom Christ hath *purchased salvation*, he doth *certainly and effectually apply and communicate the same* (*b*).

ILLUSTRATION. *M.* “Next to the mercy of God, which is never to be forgotten, the benefits of our redemption by Christ flow *chiefly* from the *righteousness and holiness of his life*; and particularly from the eminent patience, piety, submission and benevolence displayed at the close of it (*a*). It is this *goodness and piety* of the Son of God, or his *perfect obedience and submission* to his Father's will (viz. as quite distinct from and unconnected with his sufferings and death as such) in the greatest trials, which gives force and efficacy to his intercessions in behalf of men (*b*). Obedience to the will of God, which was the grand spring of all that our Saviour did or suffered on earth, which gave merit to his life and procured his advancement after death.—By it he obtained power to *save* in the highest sense of the word (*c*). In fact righteousness, including every branch of duty, differs in our blessed Lord and in ordinary men **ONLY IN DEGREE**. In him it was complete, and without blemish; in all other men it has a mixture of imperfection (*d*)—at the close of it; which avails with God—*ut supra* (*e*). By the obedience of one shall many be *made righteous, by being RESTORED TO LIFE* (*f*). No just objection can now lie against the me-

(*b*) Conf. viii. 58. L. C. Q. 38. 41. 44. comp. Q. 31. 59. S. C. Q. 20. 21.
See Art. on Election, and Art. XLVI.

ILLUS. *M.* (*a*) P. 275. also 487. 499. quoted under Art. XLII. (*b*) 279, 280. (*c*) 498, 499. (*d*) 285. (*e*) 276. (*f*) 279

any; only by it he somehow obtained power to save in the highest degree. It is precisely of the same kind as that of ordinary men, and differs from theirs only in degree; his being complete and without blemish, theirs having a mixture of imperfection. It avails, therefore, with God in favour of sinners, not in a way peculiar to itself, and infinitely above the righteousness of every other; but in the same manner as do the piety and virtue of good men in general: only the effects of his singular excellencies are proportionably greater and more excellent, as by it we are made righteous; not legally and in the sight of God, by a judicial imputation of it, or a reckoning it to our account, as if we ourselves had performed it; but in a more extraordinary

diation, merits or intercession of Christ, as represented in Scripture; seeing it is *so agreeable to the ordinary course of providence, and so much of a piece with the conduct of God in other instances*" (g).

CONTRAST. (a). In his days Judah shall be saved, and Israel shall dwell safely; and this is the name whereby he shall be called the **LORD (JEHOVAH)** *our righteousness* (b). Look unto me, and be ye saved, all ends of the earth: For I am **GOD**, and there is none else—Surely shall one say, *in the LORD (JEHOVAH) have I righteousness*—In the **LORD (Jehovah)** shall all the seed of Israel be *justified*, and shall glory (c). But now the **RIGHTEOUSNESS OF GOD** without the law is manifested; being witnessed by the law and the prophets: even the **RIGHTEOUSNESS OF GOD**, which is by faith in Jesus Christ, to all and upon all them that believe (d).—And do count them but dung that I may win Christ, and be found in him; not having mine own righteousness which is of the law, but that which is through the faith of Christ, the *righteousness which is of God* by faith (e). Have not submitted themselves to the **RIGHTEOUSNESS OF GOD**. For Christ is *the end of the law for righteousness* to every one that believeth (f). He made him to be sin for us, who knew no sin, *that we might be made the RIGHTEOUSNESS OF GOD* in him (g). As by the offence of one, judgment

(g) 290. See quotations under Article XXIX.

CONTRAST. (a) See on former Articles; particularly P. ii. 8. H. v. 8, 9. ii. 9, 10. 14, 15. R. viii. 3, 4. iv. 25. v. 6—II. H. i. 3. x. 14. E. i. 7. I J. i. 7. iv. 9, 10. Rv. I. 5. v. 9, 10. If. xlvi. 21. (b) Jr. xxiii. 5, 6. (c) If. xlvi. 21—25. liv. 17. li. 4—8. D. ix. 24. 26. (d) R. iii. 21, 22. (e) P. iii. 8, 9. R. i. 16, 17. ix. 30—33. I C. i. 30, 31. 2 P. i. 1. If. xlvi. 12. 3. (f) R. x. 3, 4. (g) 2 C. v. 21.

and inexplicable way by *being restored to life*. And so the whole mediation of Christ, whether in his merits or intercession, has nothing singular or uncommon in it, but is perfectly analogous to the *ordinary* course of providence, and *of a piece* with the conduct of God in innumerable common instances.—However—

Of the SALVATION obtained by Christ being not CERTAIN and ABSOLUTE, but CONDITIONAL.

ARTICLE XLVI. *M.* It is an evident truth, that Jesus Christ did not by his obedience and death procure in any way, an *absolute, certain, and infallible* salvation for any men; so that every one, for whom he worked righteousness and suffered death, should, unquestionably and without fail, be saved in the end. He did not, for instance, obey and die to

came upon all men to condemnation, *even so* by the *righteousness of one*, the free gift come upon all men to *justification of life*. For as by one man's disobedience many were made (or constituted) sinners; *so* by the *obedience of one*, shall many be made (or constituted) *righteous* (*b*). David also describeth the blessedness of the man, to whom God imputeth *righteousness without works* (*i*). There is one God, and *one mediator* between God and man, the *mighty* Christ Jesus; who gave himself a ransom for all (*k*). 502

Those whom God effectually calleth, he also freely justifieth—by *imputing* the *obedience and satisfaction of CHRIST* unto them; they receiving and resting upon him and *HIS RIGHTEOUSNESS* by faith (*l*).

ILLUSTRATION. *M.* “God, who is pleased for the sake of it (Christ's worthiness and blood) to shew favour to the unworthy, provided they turn from their evil ways (*a*). Christ is the propitiation or expiatory victim for our sins, and the sins of the *whole world*, provided they be forsaken (*b*). The oblation of Christ's body on the cross will not benefit his followers, unless they be duly influenced by considering the doctrinal instruction it contains, and the moral purposes which it serves (*c*). The benefit of the Savi-

(*b*) R. v. 16—21. (*i*) R. iv. 6. See v. 11. 22—25. (*k*) I T. ii. 5, 6. comp. If. xxviii 16. I C. iii. 10, 11. H. x. 26—29. A. iv. 11, 12. E. i. 7—10. 17, 18. iii. 8—11. (*l*) Conf. xi. 1. comp. viii. 4. xix. 1. L. C. Q. 70, 71. in which also, the death or satisfaction of Christ is represented as a *part* of his mediatory righteousness, and the *imputation* of that *one* righteousness asserted.

ILLUS. *M.* (*a*) P. 279. (*b*) 278. (*c*) 548.

ensure repentance and the absolute forgiveness of sins, a disposition to improve the grace revealed, our hearkening to his word and obeying his commands, our dying to ourselves and to sin, and living to him and to righteousness. But he obtained a *conditional* salvation for all; that is, *provided matters, did not stick at them,* in the things now mentioned, and the like. For it is plain the holiness and righteousness of Christ, as his death, can procure substantial good to none, but those who carefully attend to, and are successful in them. Particularly, it is *in vain* for those who have neglected and overlooked the rules of righteousness in practice, and have not repented, *to hope they shall be benefited by Christ.* And *if we do not hearken to his words, and keep his commands, we can neither be reconciled to God by his death, nor be saved by his life.*

our's death will extend to us, *only on condition* that we are taught and persuaded by it to die to sin, and live to righteousness (*d*). If we would enjoy the *benefit* of that redemption, we must no longer live to ourselves, but to him who loved us (*e*). In the present case, the end proposed (by the sufferings and death of Christ) was the salvation of the human race, or at least a great number of them, in the way of piety and righteousness; none being excluded from the benefit, but such as, *by their obstinacy in sin, exclude themselves* (*f*). So that *if the MATTER DO NOT STICK AT US, our sins are effectually carried off* by his crucified body, and we are delivered both from the punishment and practice of them (*g*). It is *in vain—ut supra—* they shall be benefited by any righteousness of others, *even of Christ himself* (*h*). *If we do not hearken to the words of Christ—ut supra”* (*i*).

D. Prophesied that Jesus should die—“*for the benefit of that nation, viz. such of them as should believe,* comp. A. x. 22. xxiv. 10” (*k*). To give his life a ransom—“*not only for the Jews, but for all mankind, if they are not awanting to themselves*” (*l*). My blood shed—“*for Gentiles, as well as Jews. All who embrace and adhere to New Testament terms*” (*m*). I lay down my life—“*for behoof of the mild and tractable sheep*” (*n*).

CONTRAST. His visage was so marred, more than any man, and his form more than the sons of men—*so SHALL he sprinkle many nations* (*a*). When thou shalt make his soul an offering for sin,

(*d*) 505. (*e*) 364. (*f*) 242. (*g*) 505. (*h*) 292. (*i*) 549.—*D.* (*k*) 337. 8. (*l*) 342. 10. (*m*) 420. 6. (*n*) 276. 3. See Art. LVI. LVII.

CONTRAST. (*a*) If. lli, 14, 15.

D. Though the Redeemer gave his life a ransom for all mankind, it was not to accomplish a *sure* salvation, which every one, for whom he laid down the ransom, should infallibly possess; *but a conditional* one, which they are to enjoy if not awanting to themselves: That is, he shed his blood for the remission of the sins of the Gentiles, as well as of the Jews, who shall prevail on themselves to believe, embrace and adhere to New Testament terms. In other words, he laid down his life, not for all men, or for any man, considered as *disobedient* and *obstinate*, in order to make them tractable and obedient, and so to bring them to the enjoyment of eternal life, but for the behoof of the *mild* and *tractable* only.
—Indeed—

Of the INEFFICACY of our Lord's Death, and the little Benefit resulting from it to Mankind.

ARTICLE XLVII. M. Whatever wonderful things are affirmed of the death and righteousness of JESUS CHRIST,

he SHALL see his seed—and the pleasure of the Lord SHALL PROSPER in his hand. He shall see of the travail of his soul, and shall be SATISFIED. By his knowledge shall my righteous servant justify many (b). I am poured out like water, &c, &c.—all ends of the earth shall remember and turn to the Lord—a seed shall serve him: it shall be accounted to the Lord for a generation (c). And I, if I be lifted up from the earth, will draw all men unto me (d)—He gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people zealous of good works (e).—Knowing this, that our old man is crucified with Christ, that the body of sin might be destroyed, that henceforth we should not serve sin (f). Hearken to me ye stout hearted, and ye that are far from righteousness. I bring near my righteousness, and my salvation shall not tarry; and I will place salvation in Zion for Israel my glory (g). Such were some of you. But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God (h). In due time Christ died for the ungodly—while we were yet enemies Christ died for us—if when we were enemies we were reconciled to God by the death of his Son, &c. (i).

(b) If. liii. 10, 11. (c) Ps. xxii. 24—30. (d) J. xii. 32. H. ix. 12. E. v. 26, 27. 2 T. ii. 10. 1 Th. ii. 13, 14. H. v. 9. (e) Ti. ii. 14. comp. Ps. cx. 2, 3. If. xxix. 18. xxxv. 1—10. (f) R. vi. 3—6. viii. 1—4. G. ii. 20. C. ii. 10—13. Zc. xiii. 10. E. i. 7. C. i. 14. (g) If. xlvi. 12, 13. comp. lli. 15. Pr. i. 20—23. (h) 1 C. vi. 9—11. comp. 1 T. i. 12—16. E. ii. 1—19. 1 Th. i. 5—19. (i) R. v. 6—10. 15—21. See on the following Article.

and whatever praises are bestowed on him, either in the sacred oracles, or in the preachings and writings of his ministers, the whole matter, when cleared of glowing figures and other ornaments of speech, often profusely lavished upon it, comes simply to this, that he ENDEAVoured to save men by benevolent labours and sufferings, by the effusion and at the expence of his blood; but that these endeavours, and indeed those of his whole mediation, are so feeble, that all of them may be frustrated; to such a degree, that it is very possible not one of these for whom he obeyed and suffered, should be eventually saved; but that every individual of them should, notwithstanding his benevolent efforts, be plunged into eternal perdition. It is certain the Son of God

ILLUSTRATION. M. "In short, the worthiness of Christ was most eminently displayed in his ENDEAVOURING to save men at the price of his blood (a). Can we deem sin a light matter, while we contemplate the Son of God nailed to a cross by it, and on its account, and ENDEAVOURING, by the effusion of his blood, to save us from its power (b). If sin be not mortified, and actually put to death, both in our bodies and souls, the death of Christ will be entirely frustrated with regard to us (c). And if, after all he hath done, and still does for that purpose, sinners do still continue in their sins, they frustrate, with regard to themselves, all the effects of his mediation (d). You thereby render his benevolent labours and sufferings so far vain, and defeat the purposes of his love (e). Shall I rather resolve to frustrate all the designs of mercy in my behalf, and after every thing is prepared, on the part of heaven, with such cost and labour, to put me in possession of immortal bliss, shall I wilfully draw back, and plunge myself into everlasting perdition? (f)—All serving to frustrate the design of his death, and of his whole mediation. O Father! Lord of heaven and earth! must thy Son suffer such things with so little benefit to the unhappy race of men (g)? The benefit which would redound to mankind from his death, which was—less than divine benevolence wished (h). Our complete salvation, through our Saviour's life and power, much more probable now, than that was once, which we know hath actually taken place, namely, our reconciliation to God by his death (i).—The establishment of mutual love among men—one would think that this—*ut supra*—and yet, perhaps, there is no instance in which his endeavours have been less successful (k). And what multitudes of the human race, and even amongst the followers of his name, would fi-

ILLUS. M. (a) P. 279. (b) 448. (c) 450. (d) 543. (e) 426. (f) 332.
(g) 33. (b) 42. (i) 320. (k) 425.

suffered all the evils that befel him with *very little benefit* to our unhappy race, much less than divine benevolence wished; and the very utmost that can be said with truth is, that our salvation is thereby rendered *probable*. Were we to give instances of the inefficacy of his labours, one would think the *chief* design of his mission was to establish *mutual love* among men; and more, it is certain, he could not have done to promote it, had he aimed at nothing else, and yet all are witnesses how unsuccessful his endeavours have been. But it is needless to go into a detail of particulars, since it is evident that great multitudes of men, after all the exertions of his zeal, and the heavy calamities he endured, even to the death of the cross, in order to save them, do *actually* and

nally perish, notwithstanding all his benevolent zeal, and after he should have endured the death of the cross *to save them*. These lamentable events, not *unforeseen or unattended to*, pierced the heart of Jesus at this time (in the garden), and shook his whole frame" (*l*).

CONTRAST. (*a*) Who is this—that is glorious in his apparel, travelling in the *greatness of his strength*? I that speak in righteousness, **MIGHTY TO SAVE** (*b*). He is *able to save* to the **UTTERMOST**, all that come unto God by him (*c*). Thou hast laid help upon one that is **MIGHTY** (*d*). Unto us a child is born, unto us a Son is given—his name shall be called the **MIGHTY GOD**, the **EVERLASTING FATHER** (*e*). His name shall endure for ever:—and men *shall be blessed* in him; and all nations shall call him blessed (*f*). All that the Father hath given me *shall come* to me.—This is the Father's will, which hath sent me, that of *all* which he hath given me, *I should lose nothing*, but should raise it up again at the last day—*Who so eateth my flesh, and drinketh my blood, hath ETERNAL LIFE*; and I will raise him up at the last day (*g*). I give unto them **ETERNAL LIFE**, and *they SHALL NEVER PERISH*: neither *shall any pluck them out of my hand* (*h*). And the *multitude* of them that *believed* were of *one heart* and of *one soul* (*i*). As touching brother-

(*l*) 32. See Art. XLVI. LI. LII.

CONTR. (*a*) See on the preceding Article. (*b*) If. lxiii. 1—6. (*c*) H. vii. 25. (*d*) Ps. lxxxix. 19—25. (*e*) If. ix. 6, 7. viii. 14. comp. M. i. 21. 23. D. ix. 24. 26. If. xlvi. 1—7. xlvi. 21—25. 1 J. i. 7. v. 10—12. 1 T. i. 14, 15. (*f*) P. lxxii. 1—19. If. liii. 10, 11. (*g*) J. vi. 37. 40. 44. 47. 51. 54. (*h*) J. x. 28, 29. comp. J. vi. 7. Ps. xxii. 31. J. xvii. 2. (*i*) A. iv. 13—37. comp. ii. 41—47.

eternally perish; an event not unforeseen or unattended to, but which pierced his heart, and aggravated all his other afflictions in the garden.

Of the NATURE and EXTENT of Christ's INTERCESSION.

ARTICLE XLVIII. *M.* Christ's *Intercession* does not lye only, in his employing his favour with Almighty God in behalf of men; but principally in governing his church, and superintending the affairs of our salvation; and so it belongs as much, or more, to his kingly, than to his priestly office.—It comprehends in its wide embrace, as those whose cause he equally pleads, *all sinners* of every age of the world, not only such as profess the faith of the gospel, but those also who reject it: of which an example was exhibited on the cross, when he performed the *office* of an *Advocate* for *all* concerned in his crucifixion, without exception of persons: For no distinction whatever is to be made between any of his pray-

ly love, ye have *no need* that I should write unto you: for ye yourselves are *taught of God* to love one another (*k*).

Redemption is *certainly applied*, and *effectually communicated* to all those, for whom Christ *hath purchased* it; who are in time by the Holy Ghost enabled to believe in Christ, according to the gospel (*l*).

ILLUSTRATION. *M.* “He is now in heaven a high Priest, and maketh intercession for us; not merely, we may believe, in the general sense of governing his church, and superintending the affairs of our salvation; but *also* by employing his power and favour with the almighty Parent of the universe, for the acceptance of our imperfect prayers and services; and more particularly, for procuring us *space for repentance*, amidst our manifold provocations, and the pardon of our sins, when we truly forsake them (*a*). None of them (of these concerned in his crucifixion, Jews or Romans) are excluded from the wide embraces of his generous and forgiving love; and there is *none* of them, for whom he does not perform the *office* of an *Advocate* and *Intercessor*.—Thus he executed on the cross the *priestly function* of making intercession for transgressors. For we may justly con-

(*k*) 1 Th. iv. 9. 1 J. iii. 14. If. xi. 6—9. J. xvii. 11. 21. 23. comp. Ps. xxi. 2. J. xi. 42.—See H. ii. 13. J. xvii. 12. If. xl ix. 5—12. R. viii. 29. 39.

(*l*) L. C. Q. 59. See Conf. and Cat. on Art. XLIV. as also L. C. Q. 57, 58, 59.

ILLUS. *M.* (*a*) P. 281.

ers as a perfect man, full of benevolent affections to the human race, in which he hath left us an example; and his prayers considered as *Mediator* and *official intercessor*. Notwithstanding it does not extend to the generation of *impenitent sinners*; because, while they continue such, *nothing can be done for them*. For it has no effect in granting repentance for sin, or in the actual conversion of sinners from it: only it *may* have effect in procuring respite for them, or space for repentance and the means of it, till all proper methods are tried for their conversion; and the pardon of sin, upon repentance for it, and forsaking it. We say *may*: for, even in this view, it has not the desired effect with regard to *all*, in whose cause he interests himself, though, without doubt, it has with regard to many of them.

D. The *intercession* of Christ is so strange a part of his work, that it is not easy to give any consistent and distinct account of it. In it there is a claim made, and yet that is

sider him in this instance pleading the cause of *all sinners in every age* of the world; whether they be such as *reject* the faith of the gospel, or such as, professing to believe, do not yield obedience to it (b). He prayed not for the world, the reprobate generation of *impenitent sinners*—*ut supra*—(c). Our Lord's intercession *may* avail to procure *respite* for sinners, and farther *means* of repentance, till *all* proper methods be tried for their conversion; and *such benefits may* be granted them, *partly* out of respect to the worthiness and excellence of his character, and that *heroic virtue* displayed by him *in his death*; and, on the same account, the pardon of their sins on repentance (d). He prayed also for his enemies, as we have seen—and his prayer had, without doubt, the desired effect, with regard to many of them, who afterwards repented (e)."

D. Father, I will—"ever *claim*—compare such forms of *wishing*, with M. x. 35. vi. 35. M. xii. 38. J. xii. 21" (f). I will pray the Father,—“in the character of your affectionate and faithful advocate. The *effect* of praying, rather than the thing itself, is here meant. For, M. xxviii. 18. &c. A. ii. 23. &c. an expression of great modesty, as *effectual*, as J. xi. 41, 42.” (g). I will that they also whom thou hast given me—“*effectually and graciously*,” be with me. (h) I pray for them.—“*Divine aids to them more especially*.” I pray not for the world—“for the *unbelieving world as such*. Hi-

(b) 172. (c) 280. (d) 283. (e) 280.—D. (f) 447. 7. (g) 426. 2.
(h) 447.

so far from being a demand, that it is only a *wish*; such as that of the sons of Zebedee for a seat on his right and left hand; or of the *Pharisees* for a sign from him; or of the daughter of *Herodias* for the head of John the Baptist: such a *wish*, however, as is no request, explicit or implied, formal or understood, but the *effect of a wish*, and no real intercession at all. The only objects of it, or the persons for whom it is made, are those who are graciously and *effectually called* and given to him; and all he wishes for, even to these, is *divine aids* in their services and sufferings. None of the unbelieving part of mankind have any interest in it, or are capable of what is pleaded for in it. For how are they capable of being sanctified through the truth, of being kept from evil, and made one with the Father and Son? Nevertheless, by means of it, our names may be registered in the Lamb's book of life, written from the foundation of the world.

therto the number of unbelievers was by much the greatest; and while they continued so, were neither *capable* nor worthy of what he prayed for. How could unbelievers be *capable* of, ver. 11. 15. 17. 21. (i)? May our names be registered in the Lamb's book of life, *by his most merciful intercession* (k).

CONTRAST. And the angel of the Lord said, O Lord, how long wilt thou not have mercy on Jerusalem?—And the Lord answered the angel with good and comfortable words (a). I will *pray* the Father, and he shall give you another Comforter (b). But this man, because he continueth for ever, hath an unchangeable *priesthood*. Wherefore he is able to save to the uttermost;—seeing he ever liveth to make *intercession* (c). Whether the forerunner is for us entered; even Jesus made an *high Priest* for ever, after the order of Melchizedeck (d).—I pray *not for the world*; but *for them which thou hast given me*: for they are thine (e).—Neither pray I for *these alone*, but for *them also*, which *shall believe* on me through their word, *that they all may be one* (f). Thou hast given him *his heart's desire*; and hast *not withholden* the *request of his lips* (g). Father, I WILL, that those also whom thou hast given me be *with me*,

(i) 441. 13. (k) Fa. Wo. 217. See for this book, Rv. xvii. 18. xxi. 27.

CONTR. (a) Zc. i. 12. comp. Ho. xii. 4. Ml. iii. 1. (b) J. xiv. 16. L. xxii. 32.. (c) H. vii. 24, 25. (d) H. vi. 20. iv. 14—16. ix. 24. 1 J. ii. 1, 2. comp. Lv. xvi. Rv. viii. 3, 4. Ex. xxx. 1—9. (e) J. xvii. 9. See M. x. 21, 22. comp. J. xiii. 1. R. viii. 35—39. (f) J. xvii. 20, 21. (g) Ps.

Of the UNION of Christ and Believers.

ARTICLE XLIX. D. There is no such union between Jesus Christ and believers as is usually denominated *mystical*; in which the whole persons of believers are invisibly and mysteriously, yet *really* and *vitally* united with the person of Christ, as Immanuel and head of the church, by the Spirit of Grace working faith in their hearts, and enabling them to the exercise of it, in order to communion with him in his righteousness, grace and salvation. *All* the union subsisting between them is of a *moral*, or of a *political* kind, as between a man and his friend, a husband and wife, or a king and his subjects; the bond of which is mutual love,

where I am (b). All we like lost sheep have gone astray: we have turned every one to his own way: and the Lord hath laid upon him the iniquity of us all.—He was numbered with the transgressors, and bare the sins of many; and *made intercession for the transgressors (i).*

To all those for whom Christ hath purchased redemption, he doth certainly and effectually apply and communicate the same; making *intercession for THEM (k)*. Christ maketh intercession, *by his appearing in our nature* continually before the Father in heaven, in the *merit of his obedience and sacrifice on earth, declaring his will to have it applied (l)*. Christ executeth the office of a **PRIEST**, in his once offering of himself a sacrifice without spot to God, to be a reconciliation for the sins of *his people*, and in making continual *intercession for THEM (m)*.

ILLUSTRATION. D.—Dwelleth in me, and I in him—“In me, by the *love* which I bear to him—and I in him, by returns—*ut supra*—E. v. 2, &c. P. ii. 5. 1 J. iii. 16” (a). Ye shall know that I am in my Father—“*by affection*”—and you in me—“*by a similar affection*”—and I in you—“*by close and cordial attachment of obedience (b)*.

CONTRAST. For we are *members of his body*, of his flesh, and of his bones.—This is a great *mystery*: but I speak concerning **CHRIST** and the *church (a)*. He that is joined to the Lord is **ONE SPIRIT**. xi. 1—7. J. xi. 42. M. xxvi. 53. L. xxii. 32. comp. M. xxvi. 75. (b). J. xvii. 24. (i) If. liii. 6. 12.—See E. v. 25, 26. Ti. ii. 14. R. v. 6—10. (k) C. vi. 11. Jr. xxxii. 40. Ezk. xxxvi. 25. 27.—Rv. xvii. 8. E. i. 4, 5. (l) Conf. viii. 8. L. C. Q. 38. (m) L. C. Q. 55. (n) L. C. Q. 44. S. C. Q. 25.

ILLUS. D. (a) P. 205. 15. (b) 427.

CONTR. (a) E. v. 30. 32. i. 22, 23.

or authority on the one side, and subjection on the other. They are in him, by the *love* which he bears to them, and he is in them, by *grateful returns of obedience*, and a *constant imitation*; chiefly by *similar dispositions* and *works*: or they are in him, by an *affection* similar to that, by which he is in the Father; and he is in them, by a close and cordial attachment of obedience.

Of R E G E N E R A T I O N.

ARTICLE L. D. It must be confessed, that the spirit resident in worldly men is a dull and fleshly one; yet the reason why they neither see nor know the Spirit of God, and his things, is not the want of a spiritual faculty or power of perception: but only, their gross want of attention, in

RIT (b). Abide in me, and I in you—I am the *vine*, ye are the branches. He that abideth *in me*, and I *in him*, the same bringeth forth much fruit—For *without me*, (or *separate from me*) ye can do nothing (c). Grow up into him in all things, which is the *head*, even Christ: from *whom* the whole body, fitly joined together, and compacted by that which every joint supplieth, *according to the effectual working* in the measure of every part, maketh increase of the body (d). Hereby we know that we dwell in him, and he in us, because he hath given us *his Spirit* (e). Strengthened with might by *his Spirit in the inner man*, that Christ may dwell in your hearts *by faith*, that ye being rooted and grounded in *love*, &c (f).

All saints, that are united to Jesus Christ, their head, *by his Spirit* and *by faith*, have fellowship with him in his graces, sufferings, death, resurrection and glory. And being united to *one another in love*—(g). The union, which the elect have with Christ, is the work of God's grace; whereby they are spiritually and mystically, yet *really* and *inseparably* joined to Christ as their *head*, and husband (h). The Spirit applieth to us the *redemption purchased by Christ*, by working *faith* in us, and thereby uniting us to Christ in our *effectual calling* (i).

ILLUSTRATION. D. The Spirit of truth, whom the world cannot receive—“worldly men cannot possibly receive; because it is a *dull* and *fleshly* spirit that abideth in them,” and seeth him not, neither knoweth him—“from their *gross want of attention*, 1 C. ii.

(b) 1 C. vi. 15—20. (c) J. xv. 1—5. G. ii. 20. C. ii. 6. (d) E. iv. 15, 16. C. ii. 19. (e) 1 J. iv. 13. iii. 24. R. viii. 9. E. ii. 22. (f) E. iii. 16—19. (g) Conf. xxvi. 1. (h) L. C. Q. 66. (i) S. C. Q. 30.

not using the powers which they have, by applying them to these objects. Hence, as well from the many good qualities and dispositions, which we have found to be inherent in the nature of man, and universally possessed *, regeneration, or a second birth from heaven, is no way necessary, except to other principles and conduct than are prevalent at *some times*, and in some places of the world. And where it does take place, there is no such thing as the implantation of spiritual, supernatural habits and principles, by the infinite power and grace of God, giving existence to things which before had none. But as it is the very same thing with *conversion*, it implies no more than a turning from proud ambitious tempers, where these are predominant; and becoming, in respect of mild, lowly and unaspiring dispositions, as little children: or such a sanctification of the spirits of men as is opposed to the flesh, which is fitted only for *natural* and ani-

14" (a). Except a man be born again—"as it were born again, or from above, to other principles and conduct, than are now prevalent—see v. 31. G. iv. 9. comp. L. xvii. 20. The same in substance with, M. xviii. 3. J. vi. 44, 45" (b). Except ye be converted—from *proud ambitious* tempers, or change your minds, and become—*ut supra*" (c). That which is born of the flesh, is flesh—"could it be ever so often, is flesh fitted only—*ut supra*."—That which is born of the Spirit, is spirit—"thereby *sanctified in spirit*, and lives a spiritual life, see i C. vi. 17. H. xii. 9" (d). For their sakes I sanctify myself—"that they also; *taught by my example*, might be eminently sanctified through the truth, thus awfully sealed in my blood. Or that they might be perfectly acquainted with, and set apart to preach my word, being thus more fully instructed in it (e).

CONTRAST. The things of God knoweth *no* man, but by the *SPIRIT of God*: the *natural* man receiveth not the things of the Spirit of God; neither *can he* know them, because they are *spiritually discerned* (a). Verily verily, I say unto you, except a man (*any man, every man*) be *born again*, he *cannot enter* into the kingdom of God (b). If *any* man be in Christ, he is a *new creature*. Old things are past away: behold ALL things are become new (c). Ye are his workmanship, *created in Christ Jesus* unto good works (d). A *new heart* also will I give you, and a *new spirit* will I put within

* See Art. XXIV.

ILLUS. D. (a) P.427. 8. (b) 65. (c) 241. (d) 65. 12. (e) 443. 27.

CONTR. (a) i. C. ii. ii. 14. E. v. 8. iv. 18. Jr. v. 21. (b) J. iii. 3. 5.
(c) 2 C. v. 17. (d) E. ii. 10. Is. xlivi. 7. 21. lx. 21.

mortal actions, and which, so continuing, is unmeet for *immortality*: in other words, such an improvement of natural reason as gives a superiority to, and the command of, bodily appetite; and this is *eminently accomplished* by suitable attention to the example of Christ.

Of the ABILITY of Man for what is spiritually good.

ARTICLE LI. *M.* That men are by nature in such a state of moral death, as to be incapable of any thing spiritually good and acceptable to God, is a groundless fable. Our moral ability is very great and unquestionable. Those especially who enjoy the gospel, though unbelievers, are eminently set on their feet and provided with an ample stock

you—I will *put MY SPIRIT within you* (*e*). That by these ye might be partakers of a *divine nature*, having escaped the corruption that is in the world through lust (*f*). That which is born of the *flesh*, is *flesh*: that which is born of the *SPIRIT*, is *spirit* (*g*).

All those, whom God hath *predestinated* unto life, and those *only*, he is pleased, in his appointed and accepted time, effectually to call, by his word and Spirit, out of that *state of sin and death*, in which they are *by nature*, to grace and salvation by Jesus Christ; *enlightening their minds* spiritually and savingly, to understand the things of God; taking away their heart of stone, and giving unto them a heart of flesh, *renewing their wills*, and by his *almighty power*, determining them to that which is good—who is *altogether passive* therein, until being *quickened* and *renewed* by the *HOLY SPIRIT*, he is thereby enabled to answer this call, and to embrace the grace thereby offered and conveyed (*h*).

ILLUSTRATION. *M.*—“He (the bankrupt) is rescued from the hands of poverty and wretchedness, his debts are discharged or remitted—he is again set on his feet, as we say, and provided in an ample stock to begin the world anew—*These* things exhibit a faint *image* of an *unbeliever*, to whom the gospel is preached without effect (*a*). See here what God *expects* (*the fulfilling of the righteousness of the law*) after sending his Son in the condition aforesaid; and he expects nothing from us, which he hath not given us *ability* to perform (*b*). The blessings are unspeakably great, while the

(*e*) Ezk. xxxvi. 26, 27. Jr. xxxiii. 40. (*f*) 2 P. i. 4. E. iv. 24. C. iii. 10. I. i. 18. I. P. i. 2. 3. (*g*) J. iii. 6. comp. viii. 5—9. G. v. 16—25. (*h*) Conf. x. 1, 2. I. C. Q. 67. S. C. Q. 31. 35. See on following Articles.

ILLUS. *M.* (*a*) P. 476. (*b*) 459.

to begin the world. God expects us to fulfil the righteousness of the law, and he requires of us nothing in this respect, which he hath not given us ability to perform. He hath made all his service not only practicable but easy, and put it fully in our power, by the performance of our duty, to be happy. Particularly we can, if we please, make all means used with us successful. We can prevent sin from having dominion over us, purify and save ourselves from its power; and so can not only reform ourselves without pos-

service required of me, is not only *practicable*, but *easy* (*c*). He hath put it *in our power*, by the practice of righteousness to be happy in ourselves—(*d*) for granting to sinners the *means* of repentance, and the benefit of pardon, when these means *should prove successful* (*e*). They (enterprizes for *rising* from the deplorable wretchedness, to which sin has reduced us) are difficult enterprizes; but for the difficulty of them, *I may thank myself* (*f*). How zealous should I be to justify, if possible, a choice so honourable and beneficial to me—and to *render it effectual* (*g*)? We cannot, without violating our sacred engagements, yield obedience to sin, or *suffer it to have dominion over us* (*h*). By a *faithful obedience* to his divine word, we shall be purified and saved for ever from the dominion of sin (*i*).—to compel us (by affliction) to *keep ourselves united* to him, who is the true source and centre of our joy (*k*). The work, which he (a sinner) undertakes of *reforming his life*, cannot possibly miscarry, but *through his own fault*, his own disinclination. *If there be but a willing mind*, the success is infallible (*l*).—point out to sinners the course they should pursue, in order to *recover themselves from their lapses* (*m*). They have sacrificed *Christian love*, which was certainly *within their reach*, and would not have failed to make them virtuous and happy (*n*). We are capable, by proper exertions, of *making proficiency* in goodness,—or if we are overtaken with a fault more or less, to *recover ourselves from it* as speedily as possible. We may *deceive ourselves* in this matter, *if we can*, but it will not be easy for us—It will require no *common assistance* of the spirit of darkness” (*p*).—Nay—

CONTRAST. (*a*). When we were yet *without strength*, in due time Christ died for the ungodly (*b*). So then they that are *in the*

(*c*) 365. (*d*) 291. (*e*) 234. 255. (*f*) 462. (*g*) 474. (*h*) 490. (*i*) 549. (*k*) 517. (*l*) 464. (*m*) 86. (*n*) 438. (*o*) 253. (*p*) 458. See next Article.

CONTR. (*a*) See on the preceding Article and E. ii. 1—5. C. ii, 13.
(*b*) R. v. 6.

sibility of miscarriage, if we will, but also keep ourselves united to God, and recover ourselves from all lapses in our course. Christian love is within our reach. We are capable, by proper exertions, of making proficiency in every species of goodness; and we have the deceit of the heart so much under command, that in certain cases at least, we must be at some pains, and supported by no common assistance of the spirit of darkness, to suffer it to prevail.—Nay—

flesh cannot please God (c). As the branch cannot bear fruit, except it abide in the vine, *no more can ye, except ye abide in me;* for *without me ye can do nothing (d).* Not that we are sufficient of ourselves to think any thing, *as of ourselves (e).*—Yea thou *heardst* not; yea thou knewest not; yea from that time *thine ear was not opened.* For *I knew* that thou wouldst deal *very treacherously,* and wast called a transgressor from the womb (*f*)—I have planted, Apollos watered; but God gave the increase. So then neither is he that planted *any thing, neither he that watereth; but God that giveth the increase (g).* Can the *Ethiopian* change his skin, or the *leopard* his spots? Then may ye also *do good* that are accustomed to do evil (*h*). Having eyes full of adultery, and that *cannot cease* from sin (*i*). Though thou wash thee with nitre, and take to thee much soap, *yet thine iniquity is marked before me?* How canst thou say, I am *not polluted (k)*? Who can say I have made my heart *clean,* I am *pure* from my sin (*l*)? The carnal mind is ENMITY against God: For it is *not subject* to the law of God; neither indeed *CAN BE (m).* The heart is *deceitful ABOVE ALL THINGS,* and *desperately wicked.* Who can know it (*n*)? A *deceived* heart hath turned him aside that he *cannot deliver* his soul, nor say, is there not a lie in my right hand (*o*)?

Man by his fall into a state of sin, hath *wholly lost his ability* of will to any spiritual good accompanying salvation: so as a natural man being *altogether averse* from that good, and *dead* in sin, is not able by his own strength to *convert* himself, or *prepare* himself thereto. When God converts a sinner, and translates him into a state of grace, he freeth him from his natural bondage under sin, and *by HIS GRACE ALONE enables* him freely to *will* and to *do* that which

(c) R. viii. 8. (d) J. xv. 4, 5. (e) 2 C. iii. 5 (f) If. xlviij. 8. Pf. xiv. 1—3. R. iii. 9—19. (g) 1 C. iii. 6, 7. Pf. cxxvii. 1. (b) Jr. xiii. 23. (i) 2 P. ii. 14. (k) Jr. iii. 22, 23. (l) Pr. xx. 9. Jb. ix. 31, 32—See Ho. xi. 7. iv. 16. Pr. xxiv. 16. Pf. xxiii. 3. Ho. xiv. 4. (m) R. viii. 7. v. 10. Dt. xxx. 6.—See. S. i. 4. Jr. x. 23. Ezk. xxxvi. 27. Jr. iv. 22. (n) Jr. xvii. 9. (o) If. xliv. 20. Ti. iii. 3. 2 T. iii. 13.

Of FREE-WILL.

ARTICLE LII. *M.* So great is man's ability and such the strength of his *free-will*, that it wholly depends on us, whether we are brought to comply with the terms of the gospel or not. As *we will*, the remedy provided against our weakness, inconstancy, and undutiful behaviour, proves sufficient or insufficient. That wonderful principle of our constitution can ensure not only the performance of true repentance, but the enjoyment of all the blessings of the gospel; particularly the effectual removal of sin, in deliverance both from the punishment and practice of it, through Christ, if it chuses: But it can also set limits to the power of God;

is spiritually good (*p*). These good works done in obedience to God's commandments are the *fruits* and *evidences* of a *true* and *lively faith*—Their ability (even that of believers) to do good works, is *not AT ALL of themselves*; but *WHOLLY* from the Spirit of Christ. And that they may be enabled thereunto, *besides* the graces they have already received, there is *requisite* an *actual influence* of the same holy Spirit to work in them to will and to do of his good pleasure (*q*).

ILLUSTRATION. *M.*—“Covenant of remission of sin—to all men in all ages, who *can be brought* to comply with the terms of the gospel (*a*).—Except what may arise from my own weakness, inconstancy, and undutiful behaviour; even for *these a sufficient remedy* is provided by thy goodness, *if I will but use it* (*b*). It shews us the certainty of our being enabled, *if willing*, to perform true and acceptable repentance (*c*). All things *are yours*, &c. all are put in our power, *if we will*, and rendered ministerial to our salvation (*d*). Every blessing promised in the gospel is mine, even to the possession of eternal life in heaven, *if I but endeavour to comply faithfully with the designs of thy grace* (*e*). We are often said in the New Testament to be now justified and saved, because we are put in a sure way of obtaining these benefits, and cannot fail of them, *but by our own fault* (*f*). In short, *if the matter do not stick at us*, our sins are effectually carried off by his crucified body, and we are delivered for ever, both from the punishment and practice of them (*g*).

(*p*) Conf. ix. 3, 4. (*q*) Conf. xvi. 2, 3. See also Conf. Cat. preceding Article, with L. C. Q. 95. and following Articles.

ILLUS. (*a*) P. 363. (*b*) 365. (*c*) 442. (*d*) 490. (*e*) 407. (*f*) 322. (*g*) 503.

so that he cannot raise us from the deplorable weakness, to which our sin and folly hath reduced us, without its consent and concurrence. On it depends much, in a sort, the whole of the new covenant: for it can effectually counteract, or open the way for the Father of our spirits, and either frustrate his grace and the designs of his mercy, together with the effects of the Redeemer's mediation, agreeable to that covenant, or give them existence and establishment at pleasure.

D. After all that is done by Jesus Christ, and notwithstanding any divine power that accompanies the gospel, the enjoyment of the future privileges of the kingdom of God,

His power is able to raise me up, IF I BE WILLING, even from the deplorable weakness to which my own sin and folly, still more than a degenerate nature, hath reduced me (h). Our preparatory salvation in this world, or our deliverance from the slavery of sin, and recovery to holiness and virtue, is also the effect of his power, but not without the concurrence of our own wills and endeavours (i). It is necessary, that our cares and labours be joined to those of our Redeemer, otherwise it (deliverance from the slavery of sin) will never be accomplished (k). The blood of Christ to ratify this covenant demonstrates—the strong and fixed purpose of Almighty God to make good every tittle of it, as far as the nature and order of his government permits it to depend on him (l). Let it (the covenant) not fail on the part of thy servant; suffer me not to frustrate the grace of my God (m). Can you resist any longer the Father of your spirits, after he hath employed such expensive means to reclaim you? Yes, you may, after all; for he will not obtrude his benefits upon you, or any one, against your own deliberate consent (n). Shall not the blood of Christ, shed for the remission of sin, prevail on us to forsake our sins—or shall I resolve to frustrate all the designs of mercy in my behalf? (o)?

D. I will give unto thee the keys—“ for admitting into the kingdom of heaven, or gospel, and for enjoying, IF THEY WILL, all the future eminent privileges likewise, which belong to it” (p). To give his life a ransom—“ not only for the Jews but for all mankind, IF they are not awanting to themselves (q). Were the means made use of by Christ to enlighten, reform, and create mankind to good works sufficient? Yes; when they were properly entertained”

(h) 462. (i) 547. (k) 231 (l) 348 (m) 365. (n) 405. (o) 332. See quot. on Art. XLVII. particularly from P. 450. 426. 543.—D. (p) 227. 10. (q) 342. 10.

depends on the free-will of man. It is this that gives effect to the ransom paid by Christ in yielding his life, and that renders the means used for our salvation sufficient. It is not necessary in order to the proper entertainment of these means, that people be enlightened and created to good works; but from the freedom of will and the exertion of natural powers, the means must be so used to produce these effects: For under the gospel every man has it fairly in his power, to know in a due manner both the Father and the Son. It is easy likewise by time and holy endeavours, particularly by fasting, to subdue natural inclinations, and acquire a habit of chastity, as Jesus himself did.—Thus—

(r). Ye neither know me nor my Father—"though it has been fairly put into your power" (s). And there be eunuchs, who have made, &c.—"Eunuchs, LIKE MYSELF, by abstinence, who have made themselves, as it were, eunuchs for the kingdom of heaven's sake. To subdue their natural inclinations, and acquire, through time and holy endeavours, a habit of chastity, on purpose to have the better opportunity and means both for studying and propagating the gospel" (t).

CONTRAST. (a). *No man can come unto me, except the Father which hath sent me draw him*—therefore I said unto you, that *no man cometh unto me, except it were given him of my Father* (b). All that the Father giveth me, shall come to me (c). Other sheep I have which are not of this fold; them also I must bring in; and they shall hear my voice (d). It is GOD that worketh in you to will, and to do of his good pleasure (e). And you hath HE quickened, who were dead in trespasses and sins, wherein in time past ye walked—But GOD who is rich in mercy, for his great love where-with he loved us, even when we were dead in sins, hath quickened us together with Christ (by GRACE are ye saved) and hath raised us up together (f). And you being dead in your sins, and the uncircumcision of your flesh hath HE quickened together with him: having forgiven you all trespasses (g). Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the SON OF GOD; and they that hear shall live (h). What if some did not believe? Shall their unbelief make the faith of GOD of

(r) 514. (s) 260. (t) 298. 6. See also preceding Article.

CONTRAST. (a) See on the foregoing Article. (b) J. vi. 44, 45, 65. (c) J. vi. 37. (d) J. x. 16. (e) P. ii. 13. See Zc. vii. 12. E. iv. 19. Zc. xii. 10. (f) E. ii. 1—10. (g) C. ii. 13. Ti. iii. 3—6. (h) J. v. 24. 27.

Of the Power of the GOSPEL.

ARTICLE LIII. *M.* The power of the gospel does not lye in the *efficacy* of divine grace, sovereignly attending it, as a fit mean for bringing men into a cordial subjection to Jesus Christ, and transforming them into the image of God, by a supernatural illumination of the understanding, and renovation of the will and affections; but is *entirely* of a *moral* kind; consisting of such *motives* and *arguments*, thereby suggested, as are proper to determine the minds of rational creatures. Consequently, when the greatest power accompanies the gospel and is displayed by it, every one is left to his natural liberty to act as his own heart disposes him, to embrace or reject it at pleasure; God only reserving to himself a right of calling them to account for their unsuitable conduct, who do not give it a proper reception.

D. The whole energy of the gospel lies in its *friendly m-*

none effect (i)? And think not to say within yourselves, we have Abraham to our Father: For I say unto you, that GOD is able of those stones to raise up children to Abraham (k). There is no wisdom, nor understanding, nor counsel against the LORD (l). My counsel shall stand, and I will do all my pleasure (m). The light shineth in darkness, and the darkness comprehendeth it not (n).

By this sin they fell from their original righteousness and communion with God, and so became *dead in sin*--They being the root of all mankind--the same death in sin, and corrupted nature was conveyed to all their posterity--this original corruption, whereby we are *utterly indisposed, disabled, and made OPPOSITE to all good; and wholly inclined to all evil (o).*

ILLUSTRATION. *M.* "Whatever power there is in the gospel--which is properly the doctrine of the cross, for *promoting* the reformation of men, *this power is entirely--ut supra--and make them yield a willing obedience to it, from a conviction of its divine truth and excellency (a).* It was enough for him to exert his power in favour of this heavenly doctrine (in the primitive times) as that every one, who honestly attended to it, might be fully satisfied that

(i) R. iii. 3. (k) M. iii. 9. (l) Pr. xxi. 30. (m) If. xlvi. 10. Ps. cxv. 3. cxxxv. 6. D. iv. 35. Ps. xxxiii. 9—11. Jb. xxiii. 13. E. i. 11. (n) J. i. 5. E. iv. 18. i. 17—20. i J. v. 20.—See 1 Th. iv. 4, 5; R. i. 24—32. 2 P. ii. 14—22. C. ii. 11. R. viii. 13. (o) Conf. viii. 2, 3, 4. See Conf. Cat. former Article, and Scriptures on Art. XLVII.

ral persuasion, or the cogent argument which it proposes. This was the power and wisdom, with which the first preachers of it were endowed from on high, for compelling the Gentiles to a suitable reception and improvement of their message, and the only thing that rendered it effectual. Indeed it is the only method of dealing with men becoming the gospel feast, and suited to the nature of rational beings; not only in opposition to external force, but also to *internal operation*: and yet it is so sufficient and powerful, that as the fullest means of conviction are thereby furnished, so men are laid under a *necessity* of believing, and, of course, of performing every other spiritual and acceptable duty. As an evidence, the method which our Lord himself employed for keeping his disciples in an evil world, was not, less or more, any divine sanctifying influence on their hearts, but merely *suitable lessons* and *motives* proposed to their minds; and his success was answerable to his care in this kind.

it came from him. But, after that, he left every one *free to reject or embrace it at pleasure*; only reserving to himself a right of calling all men to account for their conduct, and giving them the suitable rewards of another world" (b).

D. Compel them to come in—"by instant friendly persuasion—used for *cogent argument* and persuasion. So Christ compelled the Gentiles to receive his gospel, by endowing the preachers of it with wisdom and power from on high. He laid them under a *moral necessity* of believing, *by furnishing the fullest means of conviction*. This method *only* would become a feast, and suit the nature of rational beings" (c). I kept them—"by *suitable lessons* and *motives* proposed to their minds"—I have kept—"with success answerable to my care (d)."

CONTRAST. (a) Who hath believed our report? and to whom is the *arm of the LORD revealed* (b)? I drew them with cords of a man, with bands of love. And I was to them as they that take off the *yoke* on their jaws, and I laid meat unto them (c). The *LORD* shall send the rod of strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power (d). Whose *heart* the *LORD opened*, that she attended to the things which were spoken of Paul (e). And the *hand* of the *LORD* was with them; and a great number believed, and turned to the Lord (f).

(b) 546.—D. (c) P. 309. 10. (d) 442. See preceding Articles, and Art. LVII.

CONTR. (a) See on preceding Article, particularly J. vi. 44, 45. 65. P. ii. 13. (b) If. liii. 1. (c) Ho. xi. 4. (d) Ps. cx. 2. (e) A. xvi. 14. (f) A. xi. 21.

Of Human M E R I T.

ARTICLE LIV. *M. Merit*, in the high sense of the word, as if any were absolutely able to make God their debtor, or that their worthiness should be a *full equivalent* for his rewards, seems to derogate from the grace of God. Even the righteousness of JESUS had no merit in this respect; for though, when compared with that of the best of men, it was unspeakably great and transcendent; yet it did not *equal* the munificence of God in rewarding it. But, in common language, we ascribe *merit* or worth to every man, in whom goodness prevails. And men, ordinary men, possess this merit in the *same sense* as he did, tho' in an inferior degree: for

My speech and my preaching was not with the enticing words of man's wisdom, but in demonstration of the SPIRIT and of POWER (g). Our gospel came not unto you in word only, but also in power, and in the HOLY GHOST, and in much assurance (h).

Others not *elected*, although they may be called by the ministry of the *word*, and may have *common operations* of the Spirit, yet they *never truly come unto Christ (i)*. Effectual calling is the work of God's almighty power and grace, whereby, (out of his free and special love to his elect, and from nothing in them, moving him thereunto) he doth, in his accepted time, invite and draw them unto Jesus Christ by his *word* and SPIRIT, savingly *enlightening* their *minds*, *renewing*, and *powerfully determining* their *wills*, so as they (though in themselves dead in sin) are hereby made willing and able freely to answer his call (*k*). The SPIRIT of God maketh the reading, but especially the preaching of the *word*, an *effectual means* of enlightening, &c. (*l*).

ILLUSTRATION. *M.* “What we call merit, in the high sense, seems—*ut supra*—But who is able, *absolutely*, to make God his debtor (*a*)? This worthiness is no *equivalent* for the rewards, which God hath prepared for them that love him.—The merit of our LORD JESUS, compared—*ut supra* (*b*). We are never said, anywhere in the New Testament, to be saved by the *merits* of Christ; but always by his obedience, righteousness, blood, death, life, &c.

(g) 1 C. ii. 4. iii. 5—7. (b) 1 Th. i. 5—10. comp. J. vi. 63. v. 25, 26.
2 C. x. 4. I. i. 18. E. i. 19, 20. ii. 8. C. ii. 12.—J. i. 5. 10, 11. R. viii. 2.
J. xvii. 6—8. 17. M. xiii. 11. 16. 1. x. 21, 22. xxii. 32. (i) Conf. x. 4.
(k) L. C. Q. 67. (l) L. C. Q. 155. See also Conf. xiv. 1. L. C. Q. 72.
S. C. Q. 86. 89. comp. on Art. L. LI.

ILLUS. (*a*) P. 282. (*b*) 288.

theirs, like his, is a *motive* for God's exercising towards them that mercy which is essential to him. There is so much of it in ordinary obedience and righteousness, that it *procures* divine blessings from God. These are granted *on account* of it: It is sustained as a *reason* for them: and so it is really a *source* of blessedness, and a sort of *price* for the benefits bestowed. This it is always to those that possess it, and some-

that we may never forget the free grace, or gratuitous favour of God (*c*). In common language,—*ut supra*—and the more the greater; and there must be worth or merit in all, that shall be finally admitted to the happiness of heaven (*d*). The righteousness and obedience of good men may be one *reason* for his exercising that mercy which is essential to him—may *induce* him to suffer even the imperfect holiness of some to redound to the *good of others*, who are more deficient in those qualities, or destitute of them, and may be graciously and wisely *sustained* by him as a *reason* for extending kindness—(*e*). Encourages them in well-doing, that they may be more extensively useful, and *procure* more good to *others*, as well as *themselves* (*f*). Sinful men have often very valuable benefits—not only through the *instrumentality*, but *on the account* of the virtue of others (*g*). God is pleased to have respect unto the piety and obedience of his servants, and *on their account*, to bestow, in many cases, important benefits on those, who are yet in a state of enmity with him (*h*). He makes even the imperfect virtue, which is to be found among men, a *source of blessedness*, not to its *immediate owners only*, but to those who are estranged *from it*—by suffering their piety to *overflow* to the good—*ut supra*—He is pleased to accept of it at their hands, both on their *own behalf*, and in some sort *as the price* of benefits bestowed on the *undeserving*. *No sacrifice* prevails with him, like the obedience of his rational creatures (*i*). Righteousness, we see, is acceptable, and prevails in his eyes, and avails with him for the *procuring* of favours and benefits *always* to those who are possessed of it, and sometimes to *others* beside (*k*).

CONTRAST. (*a*) And if by *grace*, then it is no more *of works*: otherwise grace is no more *grace*. But if it be *of works*, then it is no more of *grace*: otherwise work is no *work* (*b*). **CHRIST** is become of *no effect* to you; whosoever of you are justified by the *law*, ye

(*c*) 284. (*d*) 288. (*e*) 259. comp. quot. under Art. XXVII. (*f*) 271.
(*g*) 260. (*h*) 262. (*i*) 269. (*k*) 285.

CONTR. (*a*) See P. ii. 6—9. If. ix. 6. comp. liii. 11, 12. Ps. xxi. 1—7. comp. Ps. xxii. 1—18. R. x. 4. i. 17. H. i. 3. ix. 11, 12. Rv. v. 9. 14.
(*b*) R. xi. 6.

times to others also. For such is the merit of virtue and obedience, though imperfect, that it not only *procures* good to the performer, but *overflows*, as a full well or overcharged river, to the good of all with whom they are connected, and for whom they interest themselves, to valuable and important benefits, spiritual and temporal.

are fallen from *grace* (c). I do not frustrate the grace of God: for is righteousness come by the *works of the law*, then CHRIST is dead in vain (d). I am not *worthy* of the *least of all* the mercies, and of all the truth, which thou hast shewed unto thy servant (e). Thou art my Lord, my goodness extendeth not to thee (f). If thou be righteous, what *givest* thou HIM? or what receiveth he of thine hand (g)? Whom, though I were righteous, yet would I not *answer*: but I would make my *supplication* to my Judge (h). Likewise ye, when ye shall have done *all* these things, say, we are *unprofitable servants*: we have done that which it was our duty to do (i). We are all as an unclean thing: and *all our righteousnesses* are as *filthy rags* (k). They which receive the *abundance* of GRACE, and of the *gift of righteousness*, shall reign in life by one JESUS CHRIST—where *sin abounded*, GRACE did *much more abound*: that as sin hath reigned unto death, even so might grace reign through righteousness to eternal life, by JESUS CHRIST our LORD (l). GOD, who is rich in mercy, for his great love wherewith he loved us—that in the ages to come, he might shew the EXCEEDING RICHES OF HIS GRACE in his kindness towards us through Christ Jesus. For by grace are ye saved—not of works, lest any man should boast (m). After that the kindness and love of God our Saviour towards men appeared. Not by *works of righteousness* which we have done, but according to his mercy he saved us (n).

We cannot, by our *best works*, merit the pardon of sin, or eternal life, at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom, by them, we can neither profit, nor satisfy for the debt of our former sins; but, when we have done all we can, we have done but our duty, and are unprofitable servants; and because, as they are good, they proceed from the Spirit; and, as they are wrought by us, they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of

(c) G. v. 4. (d) G. ii. 21. (e) Gn. xxxii. 10. (f) Ps. xvi. 2. (g) Jb. xxxv. 6—8. (h) Jb. ix. 15: 21. (i) L. xvii. 10. (k) Is. liv. 6. P. iii. 6. 10. (l) R. v. 17. 20, 21. vi. 23. (m) E. ii. 4. 7—9. (n) Ti. iii. 4. 5. R. iii. 27. 1 C. xv. 10. 2 C. ix. 14.—Ps. xl ix. 7, 8. M. xxv. 8, 9. See the following Articles.

Of REMISSION of Sin and JUSTIFICATION.

ARTICLE LV. *M.* Christians are not really justified and saved *now*, otherwise than as they are put in a sure way of obtaining these benefits, and cannot fail of them but through their own fault: so that, strictly speaking, none have at present actual salvation from the *guilt* of sin, but only salvation from it in *hope* and *expectation*. For justification is that *hope of righteousness*, for which we must wait till the last day, or, at shortest, till the moment of our dissolution by death. Only, God's faithful servants have received such testimonies of his love, disposition, and ability *to justify* them, and to complete the work of their salvation, as are more than sufficient to free them from all jealousies: particularly, they receive an earnest and sure pledge of their justification in

God's justice. Works done by unregenerate men, although, for the matter of them, they may be things which God commands, and of good use both to themselves and others; yet, because they proceed not from a heart purified by faith, nor are done in a right manner, according to the word, nor to a right end, the glory of God; they are, therefore, *sinful*, and cannot please God, or make men *meet* to receive grace from God; and yet the neglect of them is more sinful and displeasing to God (*o*).

ILLUSTRATION. *M.* "Though we are often said in the New Testament to be *now justified* and saved, because we are put—*ut supra*—yet, strictly speaking, we are at present saved from the *guilt* of sin, in *hope* and *expectation*, rather than in *actual possession* (*a*). Indeed they (deliverance from the *reigning* power of sin, and freedom from condemnation for past sins) include, when taken together, ALL that is *desirable* to a finner as such. *What more* can we wish for, than to be delivered from the *slavery* of sin for the future, and from the condemnation we were liable to for *past sins*? (*b*). We wait for the hope of righteousness or *justification* by faith (*c*). The righteous *being separated* from the wicked, shall be *completely* and publicly justified in the eyes of the whole universe (*d*). Both from God and Christ they (his faithful servants) have received—*ut supra* (*e*). An *earnest* and sure *pledge* of our *justification* we receive—*ut supra* (*f*). We are justified by his *blood*, therefore, because, by the shedding—*ut supra* (*g*). If we give ourselves—to righteous-

(*o*) Conf. xxi. 5. 7.ILLUS. *M.* (*a*) P. 322. (*b*) 230. (*c*) 323. (*d*) 308. (*e*) 322. (*f*) 323. (*g*) 330.

the gift of the Spirit, and deliverance from the slavery of vicious passions. Still, however, it is to be observed, that their justification, first and last, is by the blood of Christ only, as by the shedding of his blood he obtained power to justify them; and it is so far from being granted on the ground of his righteousness *alone*, that it is much more properly the reward of *their own righteousness* than of HIS; as we shall just now see. Indeed our final deliverance from the guilt and punishment of sin, in our last and complete justification, is a matter which is not the effect of the death of Christ, or his work at all, further and otherwise than as it is accomplished by the operation of that mighty power which God hath graciously given him.

D. The remission of sins is more difficult, than to cure

ness, our *reward* is *justification and eternal life* (*b*). Our final deliverance from the *guilt and punishment* of sin, is a work to be effected only by the *operation* of that *mighty power* which God hath given to our Lord Jesus Christ" (*i*).

D. Whether is it easier to say—"in its own nature the remission of sins is the *most difficult* of the *two*; being of a higher order than any thing natural; but the last is *more obvious* to human *sense*. Which is easier, to *see the heart*, and to know that a person is *worthy of forgiveness*, or to *work a miracle*" (*k*)? But that ye may know—"a *divine power* even on earth to forgive sins; to distinguish from that which is *more complete*, which God hath *reserved* for *another world*, M. x. 22. M. xiii. 13. H. iii. 6. 14. vi. 2. P. iii. 20. 1 C. xv. 14, &c" (*l*). That whosoever believeth on him should not perish—"under the *guilt of their past sins*," but have *eternal life*—"the *sure hope of eternal life*" (*m*).

CONTRAST. Therefore *being justified* by faith, we *have peace* with God, through our Lord Jesus Christ. By whom, also, we *have access*, by faith, into this grace wherein *we stand*, and rejoice in hope of the glory of God (*a*). By grace *are ye saved* (*b*). Who *hath saved* us, and called us with an holy calling (*c*). Though your sins be as *scarlet*, they shall be *white as snow*; though they be red like *crimson*, they shall be *as wool* (*d*). I, even I, am he that blotteth out thy transgressions, for *mine own sake*; and will not remember thy sins (*e*). He hath not *beheld iniquity* in Jacob;

(*b*) 480. (*i*) 323.—D. (*k*) 96. 1. (*l*) 97. 2. (*m*) 67. See following Articles.

CONTR. (*a*) R. v. 1, 2. (*b*) E. ii. 5—8. (*c*) 2 T. i. 9. Ti. iii. 5. (*d*) Is. i. 18. (*e*) Is. xlivi. 25. xliv. 22. H. viii. 12. Ps. ciii. 1—4. C. ii. 13.

the sick of the palsy by a word speaking; *for it is easier to work a miracle than to see the heart.* It is either full and complete, or partial and incomplete. The latter only is granted to men now, and the only remission that was competent to Jesus Christ, while on earth, to bestow. The former is reserved by God for another world. And that partial remission is not an act of the absolutely free and sovereign grace of God, implying security to the person against perishing under the guilt of *any sin*, but, always proceeds on human worth, is never bestowed but on those whom Christ sees to possess the requisite merit, and conveys a security against perishing under the guilt of past sins only.

neither hath he seen perverseness in Israel (*f*). The iniquity of Israel shall be sought for, and there shall be *none*; and the sins of Judah, and they *shall not be found*: for I will pardon them (*g*). There is, therefore, *now NO CONDEMNATION* to them that are in Christ Jesus—Who shall lay *any thing* to the charge of God's elect? It is *God that justifieth*; who is he that condemneth? It is Christ that died (*h*). With *everlasting* kindness will I have mercy upon thee—so have I *sworn*, that I will not be *wroth with thee*, nor rebuke thee (*i*). *Being now justified by his blood*, we shall be saved from wrath, through him (*k*). *Being justified freely by his grace, through the redemption* that is in Jesus Christ: whom God hath set forth to be a *propitiation through faith in his blood* (*l*). Surely, shall one say, in the *Lord have I righteousness*. *In the Lord* shall all the seed of Israel be *justified* (*m*). Knowing that a man is not justified by the *works of the law*, but by the *faith of Christ*—for by the works of the law shall no flesh be justified (*n*). Who can forgive sins, but *God only* (*o*)? JESUS said, thy sins be forgiven thee—that ye may know the *Son of man* hath power on earth to forgive sins (*p*). Lord remember me, when thou comest to thy kingdom—Jesus said unto him, verily I say unto thee, *to-day* shalt thou be with me in paradise (*q*).

Those whom God effectually calleth, he also *freely justifieth*: not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting of them *as righteous*; not for any

(*f*) N. xxiv. 21. (*g*) Jr. l. 20. (*h*) R. viii. 1. 33, 34. (*i*) If. liv. 9, 10. See R. v. 16, 18, 19. If. liii. 11. (*k*) R. v. 9. (*l*) R. iii. 24, 25. (*m*) If. xlvi. 23, 24. (*n*) G. ii. 16, 21. R. iii. 20. Ps. cxliii. 2. G. iii. 10, 11. How much this is of *grace*, see R. v. 1. iii. 24. comp. Ti. iii. 7. If. xlvi. 25. E. i. 7. Ezk. xxxvi. 25. 32. If. xlvi. 9. (*o*) M. ii. 9, comp. If. i. 18. Mi. vii. 18, 19. Ps. cxxx. 4. and then see Jr. xvii. 9, 10. 1 K. viii. 39. (*p*) M. ix. 2, 6. (*q*) L. xxiii. 43. See on Art. LIV.

Of the TERMS of ACCEPTANCE with God.

ARTICLE LVI. M. The promises, though great and rich, have their *conditions* on our part, upon the performance of which only they can be accomplished. It is only *on condition* of our deserting the society and practices of the wicked, and living as Christians, that we can have God for our God, and become his people; and not the *latter* that must take place, in order to the *former*: For without a *steady adherence* to his will, in the practice of all goodness and righteousness, he will never own us for his children. It is only by a due respect to all his commands that we make ourselves acceptable to him: for his acceptance and favour stand so *entirely* on the ground of faith in Christ, and the suitable fruits thereof, that we may not find *any hope* in the merit and atonement of Jesus himself, *exclusive of our own personal obedience*, which is more prevalent with him than any sacrifice

thing *wrought in them*, or *done by them*, but for CHRIST'S SAKE ALONE; not by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by *imputing the obedience and satisfaction* of Christ to them, they receiving and resting upon him and his righteousness by faith.—Their justification is *only of FREE GRACE*, that both the exact justice and *free grace* of God might be glorified in the justification of sinners—God doth *continue to forgive* the sins of those who are justified—they *can never fall from their state of justification* (r).

ILLUSTRATION. M. “ They (the promises) cannot fail of their accomplishment, in due time and order, *upon performing the conditions of them*.—If we withdraw from the society and practices of the wicked, and live as Christians, God will be our God, and we shall be his people, he will be a Father to us, &c (a). But a *steady adherence* to his will in the practice of all goodness and righteousness, as taught in his law—this he peremptorily requires—and *without it*, he will never own us for his children (b). If you wish to be a blessing to others, you must study to be acceptable to God, *by having a due respect to all his commandments* (c). We are assured of divine favour and acceptance, *solely on the ground of faith in Christ*, and the *suitable fruits thereof* (d). We may not find *any hope*, in the merit or atonement of our Saviour, *exclusive of our own personal obedience* (e). No sacrifice prevails with him like the obedience of

(r) L. C. Q. 70, 71, 72. S. C. Q. 33.

ILLUS. M. (a) P. 472. (b) 250. (c) 271. (d) 358. (e) 457.

whatever, not excepting that of his own Son, being *more precious than the blood of Christ himself*. It is *this* obedience alone, therefore, that recommends us to the friendship of God, and to gracious communion with him. It is *this* that carries on and completes our moral perfection, and indeed the **ONLY** thing that can conduce to it, and to our supreme happiness. It *certainly gains inward peace and comfort now*, and will *deliver our souls* in the day of the Lord. As there never was any thing but sin *unrepented of*, that stood between men and the richest tokens of God's favour, so he waited only for their *amendment* to receive them into his bosom; and this he has often done, as the effect of mere goodness and *uncovenanted mercy*. Having determined, from the beginning, to accept of *repentance* and *sincere obedience*, instead of sinless perfection, all are assured of access to the favour of their common Parent, who do not exclude themselves from it by their obstinacy and impenitence. With a faithful endeavour

his rational creatures (*f*). *Obedience is MORE PRECIOUS THAN THE BLOOD OF CHRIST HIMSELF* (*g*). All are instructed what it is (viz. *personal righteousness*) that will *recommend them to the favour of God*, and what they must aspire after to have communion with him (*h*).—to the performance of good works, *whereby*, under the blessing of heaven, our moral perfection is *carried on and completed* (*i*). It is obedience and submission to the will of God, which **CAN ALONE** *conduce to our moral perfection, and our supreme happiness* (*k*). He hath put it in our power, *by the practice of righteousness*, to be happy ourselves, and blessing to others—*certainly to gain inward peace and comfort* in every situation here below, and—*ut supra*—(*l*). There was nothing but sin—*ut supra*—Even in their impenitent state he pitied and sought them, and he waited—*ut supra*—This was the *effect* of mere goodness, and often of *uncovenanted mercy* (*m*). This supreme Lawgiver determined—*ut supra* (*n*). Men of every country and kindred under heaven were assured—*ut supra* (*o*). Do *but sincerely repent*, and you shall find the arms of his mercy open to receive you (*p*)—a *faithful endeavour* to fulfil his law—with it, though—*ut supra* (*q*). Of which (happiness) they should, in due time, be put in actual possession, if they sought it *by sincere repentance*, and *a patient continuance in well-doing*, though attended with imperfections (*r*). The blood of Christ, though shed *for us all*, cannot benefit any, but those who are sprinkled with it, *which*

(*f*) 269. (*g*) 499. (*h*) 290. (*i*) 465. (*k*) 249. (*l*) 291. (*m*) 346, 347. (*n*) 251. (*o*) 395. (*p*) 403. (*q*) 253. (*r*) 240.

to fulfil his law, though we come short in many things, he will graciously account and treat us as holy, unblameable, and unreprovable in his sight. It may be admitted, if it should be insisted on, for the sake of sound, and to please fastidious minds, that these things are benefits of the blood of Christ; but always in the sense before explained *, and consistent with what is now advanced. To say the truth, it is difficult to conceive how those benefits should flow from this blood in any sense; since, as it profits none, unless they are sprinkled with it, so that sprinkling is the fruit not only of faith, but of *gospel obedience*. Faith, *repentance*, and *gospel obedience* are absolutely necessary to give us admission to fellowship with the Son of God; and as we cannot be privileged with that communion till all these things are performed, one should think the advantage of it cannot be great; at least, till we are launched into eternity; and that it must be, not to his righteousness and blood, but to his laws alone, we are to look for our happiness.

is only the fruit of faith and *gospel obedience* (s). *Faith—ut supra* (t). His *laws* (*i. e.* those of the gospel, as distinct from its *instructions, promises, &c. &c.*) point out the *unerring road to true happiness*” (u).

D. Thy faith hath saved thee—“Thy faith, exercised in such steadfast manner, hath most completely saved thee—brought you *ut supra*—L. viii. 47, 48. M. v. 34” (v). And he was angry—“It is not natural for the truly good—*ut supra*—What follows doth prove that there is no just cause for any such thing. Comp. A. xiii. 42, &c. I Th. ii. 16” (w). The publicans go into the kingdom of God before you—“by *repentance and faith* (x). In vain do we look for acceptance through the rigour of law, and *humble confession—ut supra*” (y). Seek first—“and his righteousness enjoined therein, (*i. e.* the gospel). The *obedience due to divine laws*, as preparative for heaven (z). Bring forth the best robe—“comp. M. xxii. 11. This, spiritualized, may signify a *grateful obedient life*, in all time coming, Rv. vi. 11. vii. 13, 14. xix. 8, (a). I am the way “*by my example;*” the truth, “*by repeated promise;*” and the life, “*by an endless reward:* or your *example in the true way to endless life—Reward* is, in scripture, often applied to much more than any one has a right to. See M. v. 12. 46. vi. 1. comp. L. vi. 31” (b).

* Article XLII.

(s) 354. (t) 277. (u) 507.—D. (v) P. 156. 20. (w) 316. 13. (x) 367.
(y) Fa. Wo. 205. (z) 319. 11. (a) 315. 19. (b) 425. 13.

D. It is hard to settle the precise terms of our acceptance with God. It is either faith or repentance, or repentance and faith conjoined, or humble confession, that entitles us immediately to his favour; but it is not easy to determine which of them has greatest influence, or whether all of them have not equal effect, as uniting their powers in one joint cause. For as *faith*, considered as our act, *completely saves us*, or brings us into a state of salvation and acceptance with God, so it is not natural for the good to complain of others being received into favour by *repentance*, nor is there any just cause of such a complaint. And yet again, as publicans go by *faith and repentance* into the kingdom of God, so *humble confession*, with a view to pardon, is ALL we have to depend on.—But one thing is certain, that the righteousness of God, which we are commanded to seek in the first place, is not the righteousness of Christ, but the righteousness enjoined in the gospel, consisting in our own obedience to the law;

CONTRAST. (a) Whereby are given to us, exceeding great and precious promises (b). The promise—was not through the law, but through the *righteousness of faith*—therefore it is of faith, that it might be by grace, to the end the promise might be sure to all the seed (c).—I will have MERCY upon her that had not obtained mercy; and I will say to them which were not my people, thou art my people; and they shall say, thou art my God (d). How shall I put thee among the children?—And I said, thou shalt call me Father, and shalt not turn away from me (e).—If his children forsake my law, &c.—nevertheless, my loving kindness will I not utterly take from him (f).—To the praise of the glory of his grace WHEREIN he hath made us ACCEPTED IN THE BELOVED (g). Therefore being justified by faith we have peace with God, THROUGH OUR LORD JESUS CHRIST—we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement (h). Through him we both have access by one Spirit to the Father (i). I am the way—no man cometh to the Father but by

CONTR. (a) See on Articles LI. LIV. (b) 2 P. i. 4. (c) R. iv. 13—16. G. iii. 18. H. ix. 15. 1 J. ii. 25. comp. v. 10, II. 2 C. i. 30. Ti. i. 2. (d) Ho. ii. 23. R. ix. 15, 16. 25, 26. (e) Jr. iii. 19, 20. G. iii. 26. iv. 4, 5. J. i. 12. 1 J. iii. 1—3. E. i. 4. (f) Ps. lxxxix. 30—34. comp. 2 S. vii. 14, 15. J. xiii. 1. R. viii. 35—39. Ho. ii. 19, 20. See If. xlvi. 8, 9. (g) E. i. 6, 7. (h) R. v. 1—11. If. xxvii. 5, comp. R. i. 16. 1 C. i. 24. E. ii. 13—17. See also, If. lxiv. 6. P. iii. 6—10. i. 6. If. xlvi. 1—3. 21. (i) E. ii. 18, iii. 12.

even as the *best robe* put on the prodigal son, spiritualized, signifies a *grateful and obedient life*. This is the white robes, given to the souls under the altar, with which the innumerable company before the throne are adorned, and the fine linen with which the Lamb's wife is arrayed. For Jesus Christ is our *way* to God's favour now, and to heaven at length, only by his *example*; the *life* only by conferring an endless reward of our own integrity: Or, if you chuse it otherwise expressed, he is the *way*, the *truth*, and the *life*, as he is our EXAMPLE in the true way to endless life. This, indeed, makes our acceptance and eternal felicity a reward of debt; but they are of grace too; because more than we have a strict and full right to.

Of SANCTIFICATION.

ARTICLE LVII. M. Freedom from the depravity of sin, or *sanctification*, does not flow from the death of Christ, as any real meritorious cause; nor is it accomplished by his Spirit and grace alone, applying that death, and rendering

ME (k). We are the circumcision that worship God in Spirit, and rejoice in CHRIST JESUS, and have no confidence in the flesh (l). Come unto ME, all ye that labour and are heavy laden, and I will give you rest (m).—even JESUS which delivered us from the wrath to come (n). Through faith he kept the passover and sprinkling of blood (o). That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise IN CHRIST, by the gospel (p).

All those that are justified, God vouchsafeth, in and for his only Son Jesus Christ, to make partakers of the grace of adoption; by which they have access to the throne of grace with boldness, are enabled to cry Abba, Father, are chastened by him as a father, yet never cast off, but sealed to the day of redemption, and inherit the promises, as heirs of everlasting salvation (q).

ILLUSTRATION. M. “It is proper to begin with the latter (i. e. pardon)—because from thence may be drawn a powerful motive to excite our zeal and industry for accomplishing the former

(k) J. xiv. 6. H. x. 19—22. (l) P. iii. 3. 1 J. i. 5—7. 1 P. ii. 5. P. iv. 18.
 (m) M. xi. 28. If. xxxii. 2. J. xiv. 27. 2 C. i. 5. P. iv. 7. (n) 1 Th. i. 10.
 1 C. iii. 11. H. ii. 3. x. 26—31. (o) H. xi. 29. 1 C. v. 7, 8. If. xlvi. 12.
 lv. 1—5. E. iii. 17. H. iv. 3. (p) E. iii. 6. 2 T. i. 10. E. i. 13. R. x. 14, 15.
 comp. M. vi. 33. with R. i. 17. P. iii. 9. R. iii. 20, 21. (q) Conf. xii.
 L. C. Q. 74. See Conf. and Cat. on preceding Articles.

instituted means effectual. In its commencement and progress, it partly depends on ourselves; so far, indeed, that if our cares and labours are not joined with those of the Redeemer, as co-ordinate causes, it will never be accomplished. As we can, agreeably to what has been taught about man's moral ability and freedom of will *, with a very little assistance, repent and believe the gospel, put off the old man, and put on the new, and do such other things as are requisite towards our sanctification, all the effect of Christ's death this way is, like the power of the gospel†, of a rational and

(i.e. deliverance from the depravity of sin) which depends partly upon ourselves (a). In the other (deliverance from the depravity of sin) it is necessary that our endeavours concur with the grace of Heaven, and that our cares and labours be joined with those of the Redeemer, otherwise it will never be accomplished (b). We can repent —ut supra—without which, it would have been in vain to command them (c). It shall, therefore, be my endeavour (on the manner in which the death of Christ removes the depravity of sin) to point out the various motives and arguments, which this dispensation yields to confirm our faith, conciliate our love, persuade us to repent and turn to God, to excite us to the practice of all holiness and righteousness (d). Section 2d, Christ's death a motive to love.—The sufferings of our divine Redeemer tend to conciliate and strengthen our love (e). Section 3d, Christ's death an argument to repentance. We should next shew the efficacy thereof (our Saviour's death) as an argument to persuade sinners to repent.—Our subject requires us to treat of this motive more directly by itself, as we shall afterwards do some other motives to piety and virtue, drawn from the same source (f). Section 4th, Christ's death an incitement to proficiency in virtue—to inquire what force this same event, rightly considered, has to excite us to the performance of good works (g). By the death of the cross, in confirmation of the new covenant, he—hath furnished us also with the most powerful arguments to abstain from sin for the future (h). It was the design of God, and of our Lord Jesus Christ, to save us: from the former (i.e. the reigning power of sin) by bringing us to true repentance, or persuading to forsake—ut supra—(i). Our very knowledge of the gospel, and of all the noble instructions and motives it proposes, in order to reform and sanctify us, or, in other words, our REDEMPTION from the ignorance and vanity

* Art. LI. LII. † Art. LIII.

ILLUS. M. (a) P. 233. (b) 231. (c) 231. (d) 368. (e) 391. (f) 441.
(g) 465. (h) 505. (i) 230.

moral kind; suggesting suitable arguments, motives, and incitements to zeal and industry, in exerting ourselves. And then only is the end gained, when the grace of Heaven so far concurs with our endeavours, that we listen to these arguments, feel the force of these motives and incitements; and so are persuaded, in a *rational way*, or are prevailed with by the power of *moral suasion*, to repentance, or to forsake all iniquity, and to lead a new life in holiness and righteousness.

Of PERSEVERANCE.

ARTICLE LVIII. *M.* The most eminent believers may fall *totally* and *finally* from a state of grace. For, though all true Christians are now justified, so as to be in a sure *way to justification* and salvation; yet they *may fail* of it through their own fault: and though true faith is in itself a living,

of a heathenish conversation, is a benefit for which we are indebted to the blood of Christ" (*k*).

CONTRAST. Christ also loved the church, and gave himself for it, *that he might sanctify and cleanse it with the washing of water through the word* (*a*). Jesus also, *that he might sanctify the people with his own blood*, suffered without the gate (*b*). Know ye not, that so many of us as were baptized into Jesus Christ, were baptized *into his death*—? knowing this, *that our old man is crucified with him*, &c.—Reckon yourselves to be dead indeed unto sin, but alive unto God, *through Jesus Christ our Lord* (*c*). *In whom* also ye are circumcised with the *circumcision made without hands*, in putting off the body of the sins of the flesh by the circumcision of Christ, &c. (*d*). God hath from the beginning chosen you to salvation, through *sanctification of the SPIRIT*, and belief of the truth (*e*). Elect, according to the foreknowledge of God, through *sanctification of the SPIRIT unto obedience*, and *sprinkling of the blood of Jesus* (*f*). I have loved thee with an everlasting love; therefore with *loving-kindness have I drawn thee* (*g*). The epistle of Christ—written—with the *SPIRIT OF THE LIVING GOD*, not in tables of stone, but *in flesh*.

(*k*) P. 329.

CONTR. (*a*) E. v. 25—27. Ti. iii. 14. (*b*) H. xiii. 12. (*c*) R. vi. 3—11. (*d*) C. ii. 11—13. G. ii. 20. P. iii. 10. (*e*) 2 Th. ii. 13. (*f*) 1. P. i. 2. 1 C. vi. 11. R. i. 4. viii. 1, 2, 3, 4. 13. J. iv. 14. vii. 38, 39. (*g*) Jr. xxxi. 3. J. v. 25. Ez. xxxvii. 13, 14. 2 C. iii. 5. P. ii. 13.

active, and immortal principle, it *may die* by the same mean. Even the righteousness of Christ cannot secure the stability of any for a single moment, but *on condition* of their *continued watchfulness and fidelity*; so that if the latter be suspended for the shortest time, they lose all the advantage of the former. Not only open apostacy from the profession of the truth, but *every wilful sin*, under that profession, renders the sacrifice of Christ quite *unprofitable* to us, as much or more, than if we had never been partakers of its benefit. Peter fell from the number of Christ's friends, and needed to be restored to his favour; so may any other also by their lapses: nothing being left to *regain the favour of God*, but the same course of penitence, which he was obliged to pursue. Hence, whatever be said about God's gracious covenant, or the manner of ratifying it, there is much reasonable cause

ly tables of the heart (h). This is the covenant I will make with the house of Israel—I *will put my laws into their mind*, and write them *in their hearts (i)*.

They who are effectually called and regenerated, having a *new heart* and a *new spirit CREATED* in them, are farther sanctified, really and personally *through the virtue of Christ's death and resurrection*, by his word and *Spirit dwelling in them (k)*. Sanctification is a *work of God's GRACE*, whereby they, whom God hath before the foundation of the world chosen to be holy, are, in time, *through the powerful operation of his SPIRIT, applying the death and resurrection of Christ unto them, renewed in the whole man after the image of God*, having the *SEEDS of repentance, and all other saving graces, put into their hearts*; and those graces *so stirred up, increased, and strengthened*, as that they more and more die to sin, and rise unto *newness of life (l)*.

ILLUSTRATION. M. (a) “The faith of our Lord Jesus Christ is in itself—*ut supra*—It makes Christ live in us, and us in him; nor can it be ever wanting to us, or *die* in us, *without our own fault (b)*.—The holiness and righteousness of Christ can secure the stability of the righteous, *ONLY on condition* of their *continued watchfulness and fidelity (c)*. By apostacy from, or *sinning under the profession of it, (the truth)* we render the sacrifice of Christ *unprofitable* to

(b) 2 C. iii. 3. (i) H. viii. 10. Ezk. xxxvi. 25—27. See scriptures on Art. L. LI. LII. (k) Conf. xiii. 1. 3. (l) L. C. Q. 73. 77. S. C. Q. 35. See also Conf. Cat. on Art. L. Li. Liii. and consider carefully L. C. Q. 73. with scriptures subjoined.

ILLUS. (a) See Illust. Art. LI. parti. letter f. (l) 389. (c) 282.

of doubt and anxiety in the minds of the best, in their best times, and even when there is but a step between them and heaven, arising from their own weakness, inconstancy, and undutiful conduct: For, after they seem to have escaped hell, and to have one foot within the threshold of glory, they may be eternally debarred from the latter, and unexpectedly and irretrievably precipitated into the former.

D. It is indeed somewhat difficult, but withal *very possible*, finally to deceive the elect, or choice ones of God. For people may be Christians in so high a sense, as to be the *children of God, quickened with Christ, and raised together with him*, so as to possess a full right to everlasting life; nay, and know assuredly in themselves, that they have the better and more enduring substance in heaven; and yet *cease to be Christians, and lose all these things*. Christ does not give them life, in order to their mild, humble, and tractable virtue;

us, this last and most perfect sacrifice, specially provided by the mercy of God, H. x. 26. &c.—(d) I will not even yet disown you, (Peter) repent speedily, and be RESTORED TO THE NUMBER OF MY FRIENDS (e). These tears of compunction which he shed for his unworthy conduct—point out to sinners the course they should pursue, to *recover themselves from their lapses, and REGAIN THE FAVOUR OF GOD* (f). The very method of ratifying this gracious paction (*i. e.* by the death of Christ) is calculated to remove every doubt and anxiety from my mind, with regard to my future happiness, EXCEPT what may arise from *my own weakness, inconstancy and undutiful behaviour*” (g).

D.—Shall deceive, IF IT WERE POSSIBLE, the very elect—“his choice ones. What was *difficult* the Jews expressed by an impossibility, comp. M. xxvi. 39. M. xiv. 35. A. xx. 16. R. xii. 18. G. iv. 15.” (h) he hath everlasting life—“the *sure earnest* of everlasting life; or, understanding the present as put for the future, he hath a *full title* to everlasting life, E. ii. 5, 6. H. x. 34. J. i. 12. It cannot be lost, *while they continue Christians*” (i). I give unto them eternal life—“the *assurance* of eternal life, to *reward* their mild, humble, and tractable virtue;” neither shall any pluck them out my hand—“neither, *while they abide in their simplicity and teachableness*, shall any foe, however subtil and violent, be able, &c. (k)—certain it is, that *Christians*, though *chosen to exceeding high privileges*, were sometimes drawn away from THEIR TRUE FAITH, by fondness—*ut supra*” (l).

(d) 457. (e) 84. (f) 86. (g) 365. See Illust. Art. xlvi. parti. letter f.—D. (h) P. 393. (i) 207. 1. (k) 294. II. (l) 393. 7.

but the *former* is the reward of the *latter*: and though they shall never perish by any enemy, while they abide in their simplicity and teachableness, they may relinquish these good dispositions, and consequently perish for ever. It is certain, in fact, that Christians, partakers of *true faith*, and chosen, in the manner formerly represented, to exceeding high privileges, have been sometimes drawn away altogether from that very faith, even by fondness for a splendid ritual and a temporal kingdom, and so have forfeited and lost all their privileges.

None of them is lost—“from my service, and *their own good*, but the miserable son of perdition” (*m*).

CONTRAST. The righteous *shall hold on his way*: and he that hath clean hands *shall wax stronger and stronger* (*a*). I give unto them eternal life, and they *shall never perish*; neither *shall ANY pluck them out of MY hand* (*b*), who are kept, (as in a garrison,) by the *power of GOD*, through faith to salvation (*c*)—who, concerning the truth have erred—and overthrow the faith of some. Nevertheless, the foundation of God standeth *sure*, having this seal, the Lord knoweth them that are his (*d*). The *LORD* is faithful, *wlo shall establish you, and keep you from evil* (*e*). Whosoever is born of God, doth not *commit sin*; for his *seed remaineth in him*; and he *cannot sin*, because he is born of God (*f*). Satan hath desired to have you—but I have prayed for thee, that *thy faith fail not* (*g*), insomuch that, *IF IT WERE POSSIBLE*, they shall deceive the very elect (*h*). It is *not the will* of your Father which is in heaven, that *one* of these little ones should *perish* (*i*).

They whom God hath accepted in his beloved, effectually called and sanctified by his Spirit, *can neither totally nor finally fall away* from the state of grace, but *shall certainly persevere* therein to the end. The perseverance of the saints depends not on their *own free will*, but upon the immutability of the decree of election, flowing from the free and unchangeable love of God the Father, upon the efficacy of the merit and intercession of Christ, the abiding of the Spirit and of the seed of God within them, and the nature of the

(*m*) 442. 19. comp. with Art. XXV. and its illustration.

CONTR. (*a*) Jb. xvii. 9. Ps. xcii. 12. Pr. xxiv. 16. Is. xxxv. 8—10. Ps. lxxxiv. 4—7. Mi. vii. 8—10. (*b*) J. x. 28, 29. (*c*) 1 P. i. 5. Ps. cxxi. 1—8. J. vi. 39, 40. 54. (*d*) 2 T. ii. 18, 19. (*e*) 2 Th. iii. 3. (*f*) 1 J. iii. 9. See J. xiv. 16. 1 J. ii. 27. Jr. xxxii. 40. R. viii. 35—39. P. i. 6. H. ix. 12. x. 14. xiii. 12. 20, 21. (*g*) L. xxii. 31, 32. comp. Ps. xxi. 2. J. xi. 42. (*h*) M. xxviii. 24. M. xiii. 22. (*i*) M. xviii. 14.

Of FAITH.

ARTICLE LIX. *M.* The light of *faith* has not quite forsaken *all* those that are *in their sins*, and to whom God is *implacable*; but in many of them there are still remains of it; such as may serve to promote their conversion, by a serious consideration of the love of God and Christ. Nor is it necessary, in the nature of things, in any case, that we be regenerated, in order to our enjoying the principle and exercise of faith; for, as it can never be awanting to us without our own fault, so it is *by it* that we are *regenerated*, and become babes in Christ.

D. Regeneration is not necessary to faith, but *faith* to *regeneration*, or a being renewed in the spirit of our minds. It

covenant of grace. From all which also ariseth the *certainty* and *infallibility* thereof (*k*).

ILLUSTRATION. *M.* “If the light of *faith* and of a *good conscience* hath not quite forsaken you, (*i. e.* those who are *in their sins*, and to whom God is *implacable*) consider, for a moment, what God Almighty hath done to procure your *return* (*a*). There is great power and efficacy in Christ’s love, seriously considered, as well as in the love of God to promote the *conversion of sinners*, who have yet any remains of *faith in them* (*b*). *By it* (*the faith of our Lord Jesus Christ*) we are *regenerated*, and become babes in Christ—nor can faith ever be awanting to us *without our own fault*”—(*c*).

D. That whosoever believeth on him—“*so as to be renewed in the spirit of their minds*” might not perish (*d*). He that believeth not—“from *indifference* or otherwise *in the claws* of the divine Son”—shall not see life (*e*). Fear not, believe only—“It is now in *thine own power* to obtain thy wished-for object” (*f*). Therefore they could not believe—“with *such prejudices*. Things *difficult* were often expressed among them by being impossible, Jr. xii. 23.” (*g*) As they went—“*in the obedience of faith*” they were cleansed—“miraculously by the power of his divine will. In so far *they had faith*” (*h*). The woman saith unto him, I know—“perhaps, by *this new exercise of faith* she designed to bring forth what follows from the mouth of Christ” (*i*). He that believeth on him is not condemned

(*k*) Conf. xvii. 1, 2. L. C. Q. 79. S. C. Q. 36.

ILLUS. *M.* (*a*) P. 403. (*b*) 425. (*c*) 389.—*D.* (*d*) P. 67. 16. (*e*) 71. (*f*) 103. 3. (*g*) 361. 5. (*h*) 250. 7. comp. with this the subsequent verses. L. xvii. 11—19. (*i*) 76. 15 comp. with this preceding verses, of J. iv. parti. 17, 18. 20.

never deals properly with the *Person* of Christ, but always and only with his doctrine and laws. It is in every man's power when he pleases, and is never awanting, but from moral indifference about its object, or deep-rooted national prejudices; and, even in this case, it is not impossible for natural men to acquire it, but only somewhat difficult. It may be of a right kind, and, in a measure, duly exercised, when not accompanied with any grateful emotions for benefits received from God, nor any disposition to glorify him under the receipt of them; nay, in a person, who is not only unacquainted with the spiritual nature of divine worship, but grossly ignorant of the proper object of it, and is living without any suitable remorse in a course of uncleanness. It is a cause of salvation, as much as *unbelief* is cause of condemnation, and the justice of God is equally concerned in both.

—“explaining yet farther the causes of salvation and condemnation, and the justice of both” (*k*). And being assembled together—“when they became now believers, by the testimony of all their different senses” (*l*). While ye have light, believe in the light—“of this my heavenly doctrine. Such duty AFTER Christ's resurrection would be more difficult to the Jews” (*m*). Master, we saw one—“The person here spoken of might neither be a FIRM believer, nor yet averse to true faith” (*n*). Except ye see signs—“His faith (the nobleman's) though imperfect, was considerable. Many eye-witnesses there were, who did not believe at all. He might, in his own mind, resolve to be determined by the event of his application” (*o*). The woman, knowing what was done in her, &c.—“her only crime was EXCESS of faith and trust, both pleasing to Christ” (*p*).

CONTRAST. According to the course of this world, according—to the spirit that now worketh in the children of disobedience (or unbelief, or *impersuasion*) among whom also we had our conversation in time past (*a*). God hath concluded them all in unbelief (*b*). Ye are saved by grace, through faith, and that not of yourselves; it is the gift of God (*c*). Ye are risen with him, through faith of the operation of God (*d*), to them that have obtained like precious faith with us, through the righteousness of God, and of Jesus Christ our Lord (*e*). And what is the EXCEEDING GREATNESS of his power

(*k*) 67. 16. 19. (*l*) 507. (*m*) 359. 14. (*n*) 241. 3. (*o*) 79. 7. (*p*) 102. 8

CONTR. (*a*) E. ii. 2, 3. (*b*) R. xi. 32. L. xviii. 8. (*c*) E. ii. 8. (*d*) C. ii. 22. (*e*) 2 P. i. 1.

It does not always necessarily, and in the nature of it, rest on the divine testimony in the word, but sometimes on the testimony of our *senses*. It is much more difficult, at least for the Jews, *after* the resurrection of Christ, than it was before that event. It is a thing of so singular a nature, that a man may be a real believer, though not a firm one, while his mind is in such a state, as to be only *not averse* to true faith. It may be considerable, though imperfect, while the mind resolves to *be determined to believe or not*, by the event of an application to Christ. Yea, so very singular is it, that though every other species of goodness must in this world be deficient, faith and trust may be in great *excess*; and yet that excess is pleasing to Christ.

to usward who *believe*, according to the working of his *mighty power*, which he wrought in Christ, when he raised him from the dead (*f*). We having the same SPIRIT of *faith*, also *believe* (*g*). Now the *fruit* of the SPIRIT is *faith*. (*h*)—As many as received HIM—even to them that *believe* on his name (*i*)—*purifying their hearts* by *faith* (*k*). Even so *faith*, if it have not *works*, is dead, being alone.—I will shew my *faith* by my *works* (*l*). Who, being past feeling, have given themselves over to lasciviousness—but ye have not *so learned* Christ; if so be ye have *heard him*, and have been *taught by him*, as the truth is in Jesus (*m*). No man receiveth HIS *testimony*. He that receiveth HIS *testimony*, hath set to his seal that God is true. He that *believeth* on the Son hath everlasting life (*n*). Faith is the substance of things hoped for, the *evidence of things not seen* (*o*). Isaias *faith*, who hath believed our *report*? So then *faith* cometh by *hearing*, and hearing by the *word of God* (*p*). Who by him do believe in God, who *raised him from the dead*, and gave him glory, *that our faith and hope might be in God* (*q*).

The grace of *faith*, whereby the *elect* are enabled to believe, to the saving of their souls, is the *work* of the SPIRIT of Christ in their hearts, and is ordinarily wrought by the ministry of the *word*.—By this *faith*, a Christian believeth to be true whatsoever is revealed in the *word*, for the authority of God himself speaking therein. But the principal acts of saving *faith* are *accepting*, *receiving*, and *resting* upon JESUS CHRIST alone for justification, sanctification, and eternal life, by virtue of the covenant of grace (*r*).

(*f*) E. i. 19, 20. (*g*) 2 C. iv. 12, 13. (*h*) G. v. 22. E. iv. 24. C. iii. 10. H. xii. 2. (*i*) J. i. 12. E. i. 12, 13. J. iii. 15, 16. vii. 38. C. ii. 6. (*k*) A. xv. 9. (*l*) I. ii. 17, 18. E. i. 17. 20. Zc. xii. 10. (*m*) E. iv. 19—22. (*n*) J. iii. 36. 1 J. v. 9—12. (*o*) H. xi. 1. (*p*) R. x. 14—17. (*q*) 1 P. i. 21. See 1 Th. iii. 10. P. iii. 13. 14. G. v. 17. R. vi. 18, 19, 20. See on Art. L. LI. LII. (*r*) Conf. xiv. 1, 2. L. C. Q. 72. S. C. Q. 86.

Of REPENTANCE.

ARTICLE LX. *M.* God hath no where engaged to bestow upon us *repentance*, as a *benefit* of the new covenant, for which we must be indebted to his sovereign free grace alone; but only requires it of us as a *duty*, leaving the performance thereof to our own discretion and ability. If we could once come by it, however, all things would be well. For, as there was never any thing but sin *unrepented* of, that stood between men and the richest tokens of his love, so he hath obliged himself, for our comfort, to extend all needed mercy to the *penitent*, or assured them of his placability. REPENTANCE! This is the *only radical cure* of our misery, and the *only effectual method* to prevent our final condemnation: But IT does its work to purpose. It appeases the wrath of God, and makes him delight to grant pardon. It

ILLUSTRATION. *M.* (a) “God, for our comfort, hath graciously obliged himself to extend mercy to the *penitent*, by an express and perpetual covenant (b). Mark what he hath done in the gospel dispensation to assure sinful men of his *placability to them that repent* (c).—For bringing them to repentance, this being the *only radical cure—ut supra* (d). Justice does not require them, (the severity, wrath and vengeance of God) to be exercised, when the sinner repents. *In that case his JUSTICE IS PACIFIED*, and he delights to grant pardon and forgiveness (e). Guilt is naturally attended with jealousies and fears, which even the deepest repentance oft-times is not able to *appease*.—But God, in his goodness hath used every precaution to invite and encourage the repentance of sinners, and to make them fly to it as *THEIR HAVEN OF REST* (f). The reason why repentance, or a broken and contrite heart is so acceptable to God, is because it is the *proper—ut supra—of virtue in general* (g)—To persuade those who are yet in their sins, to consider their ways and *save themselves—ut supra* (h)—to correct our faults with—*ut supra* (i). Had not Judas—*ut supra*—it wanted neither sorrow, confession, nor restitution (k).

CONTRAST. I will take away the stony heart out of your flesh, and *will give you a heart of flesh—then shall ye remember your own*

ILLUS. (a) See Illus. Art. V. XXI. comp. Art. L. LI. and LVI. particularly letters m. n. (b) 347. (c) 453. (d) 268. (e) 401. (f) 348. (g) 347. (h) 402. (i) 517. (k) 96.

is the *rest* of our souls against the jealousies and fears, which naturally attend the guilt of sin. It is the *proper* and *powerful corrective* of the vices that occasioned it, and prepares the heart for the reception and culture of every virtue. What shall we say? It is our very salvation: for men, who are yet in their sins, may *save themselves* by a timely repentance; and God corrects us with a fatherly hand in this life, that *by a timely repentance we may be saved* from the more dreadful miseries of a future condemnation. And if any want to know what this repentance, which is a sinners all in all, is, he may see it in *Judas*, only with the exception of *one* ingredient. For had not Judas given up his hope in God, he might, like *Peter*, have been pardoned and *restored to favour*. Excepting this, his repentance had every requisite qualification: It wanted neither sorrow of a right kind, nor suitable confession, nor proper restitution.

*Of the LAW of God in general, IN ITS PRESENT STATE,
and as given by MOSES.*

ARTICLE LXI. M. The law of God never appeared

evil ways—and shall lothe yourselves in your own sight for your iniquities. Not for *your sakes* do I this, saith the Lord (*a*).

Repentance unto life is an *evangelical grace*—By it a sinner, out of a sight and sense of his sin, not only of the danger, but also of the filthiness and odiousness of his sins, as contrary to the holy nature and righteous law of God, and *upon an apprehension of his mercy in CHRIST*,—so grieves for, and hates his sins, as to turn from them all to God; proposing and endeavouring to walk with him in all the ways of his commandments.—Repentance is *not to be RESTED in, as any SATISFACTION for sin*, or any cause thereof; which is an act of GOD'S FREE GRACE IN CHRIST (*b*).

CONTR. (*a*) Ezk. xxxvi. 26. 31, 32. xvi. 60—68. Zc. xii. 10. Ezk. vii. 16. A. v. 31. See on Articles XXXIX—XLVII. inclusive, with Art LIV, LV, LVI, where we will find the Scriptures uniformly teaching, that the things here ascribed to *repentance* are to be had in JESUS CHRIST ALONE; and then the reader shall not be able to restrain his astonishment and indignation at the Doctor's insolence, in exalting a poor imperfect exercise of our minds into the throne of the GREAT GOD OUR SAVIOUR. Compare, too, Judas' repentance with that which is truly evangelical, as represented in the Scriptures above quoted, in 2 C. vii. 9—11. and in David's penitential Psalms, particularly Ps. xxxii. li. and observe whether, even in the things suggested by the *Essayist*, they be not totally different. Consult also D. ix. 3—19. Nm. ix. 5. to the end. (*b*) Conf. xv. 1, 2, 3. L. C. Q. 76. S. C. Q. 89.

in such *purity* and *perfection*, as it does in the *gospel of his grace*: and yet it is so *impure* and *imperfect* as that, consistently with its honour, he can and does make, what we may call, all equitable *allowances*, not only for *involuntary frailties* and *imperfections*, but also for every *infirmit*y and *imperfection*, *consistent with a prevailing habit of virtue*; or with stronger principles of religion and morality *on the whole*, than of irreligion and immorality—without exhibiting any charge of guilt, as a ground of his displeasure and contend-

ILLUSTRATION. *M.* “God’s law never—*ut supra* (*a*). He being willing to overlook involuntary *frailties* and smaller *blemishes*—In this way we are taught to hope for salvation by the gospel (*b*). The supreme lawgiver determined from the beginning—to make allowance for human error and imperfection—THIS WAS ALWAYS GOD’S METHOD OF saving men, though the *gospel* alone hath clearly revealed it (*c*). In the end we may, for the same reason, assure ourselves of all equitable allowances being made for our involuntary *frailties* and *imperfections* (*d*). He freely remitted all sins to every penitent believer, and gave assurance of the like remission of all future sins, upon repentance sincerely renewed, together with allowance for every infirmit

y and imperfection consistent with a prevailing habit of virtue (*e*). The law of *Moses* was a *temporal constitution*, adapted to the use of a single nation, of which God himself condescended to be King, and in that capacity prescribed rules for the method and order of their civil government, as well as for forming their morals, and directing them in the offices of religion. But omitting the civil and *moral* part of that law, &c. (*f*) God sent his Son for the redemption of all men, Gentiles as well as Jews, who were all in a sense under the law, before the coming of Christ, there being then no other way of admission—*ut supra*—of that law (*g*). Howbeit, when ye knew not God, &c. G. iv. 8, 9. which seems to imply, that he understood them, though Gentiles, to have been in bondage to these elements before their conversion, while there was no way opened to the kingdom of God, &c. (*h*).

CONTRAST. Thou shalt love the Lord thy God, &c. This is the first and great commandment. And the second is like to it, thou shalt love thy neighbour as thyself. On these two command-

ILLUS. *M.* (*a*) P. 253. (*b*) 238. (*c*) 251, 252. (*d*) 529. (*e*) 394. (*f*) 336. (*g*) 356, 357. Thus he comments on G. iv. 5, 6. (*h*) 359. So he explains the law and its curse mentioned G. iii. 13. P. 357. See on Art. V. XIX. XXI. XXVII.

ing with men. And as to the law given by *Moses*, it was in the *moral*, as well as political and ceremonial part of it, a *temporal constitution* adapted to a single nation, and was in no other respect extended to the *Gentiles*, as holding them in subjection and demanding obedience to it, before the coming of Christ, than as no way was opened to the kingdom of God, or for admission to the benefits of his church, but that of circumcision, and absolute subjection to all the other ordinances of that complex law.

ments hang *all the law and the prophets* (*a*). The wrath of God is revealed from heaven against ALL *ungodliness* and *unrighteousness* of men (*b*). He abhorred them because of the provoking of *sons and daughters* (*c*). You only have I known of all the families, of the earth, therefore will I punish you for all your iniquities (*d*).—Thou knowest *the commandments*, do not commit adultery, &c. &c. (*e*). Ye commit sin, and are convinced of the *law* as transgressors. For whosoever, &c. For he that said, do not commit adultery, &c. (*f*). We have before proved, both Jews and *Gentiles* to be all under sin: as it is written, &c. Now we know, that whatsoever things the *law* saith, it faileth to them that are under the law (*g*).

This law after his fall (Adam's) continued to be a perfect rule of righteousness; and as such was delivered by God upon mount Sinai in ten commandments—the first four containing our duty to God, and the other six our duty to man. The moral law doth for ever bind all, as well justified persons as others to the obedience thereof: and that not only in regard of the matter contained in it, but also in respect of the authority of God the Creator, who gave it. Neither doth Christ, in the gospel any way dissolve, but much strengthen this obligation (*h*). Every sin, even the least, being against the sovereignty, goodness, and holiness of God, and against his righteous law, desergeth his wrath and curse both in this life and that which is to come, and CANNOT BE EXPIATED BUT BY THE BLOOD OF CHRIST (*i*).

CONTR. (*a*) M. xxiii. 38—40 comp. Dt. iv. 5. x. 12. Lv. xix 18. 1 J. ii. 7. See also Ex. xxiii. 4, 5. Pr. xxv. 21. (*b*) R. i. 18. ii. 9. E. v. 3—6. That this wrath comes not on true Christians is not owing to the indulgence of the law, but to the cross of CHRIST, in which they are interested by faith, R. viii. 1. iii. 20—26. See on Art. LV, LVI. (*c*) Dt. xxxii. 19. (*d*) Am. iii. 2. Ps. lxxxix. 30. 32. 2 S. xii. 7—14. If. xxxix. 3—7. R. iii. 31. (*e*) M. x. 19. (*f*) I. ii. 8—12. (*g*) R. iii. 9—19. v. 13. iv. 15. 1 J. iii. 4. (*h*) Conf. xix. 2. 5. See also 3, 4, 6, 7. with L. C. Q. 93—98. (*i*) L. C. Q. 152. S. C. Q. 84. See on Art. V. XIX. XXI. XXVII, and next Article.

*Of the EXTENT of the Precepts of the LAW, and of the
Influence of SATAN on the Sins of Men.*

ARTICLE LXII. D. There have been, and still may be, ordinary men in this world of so perfect a character, as to have no *degree of guile*, and, by a parity of reason, no degree of other bad dispositions and tempers. The risings of the heart, or the first motions of it to evil, are not sin. For instance, whatever lustings be in a man's heart towards a married woman, if he does not look on her with a *design* to lust after her, and give *full* and *unrestrained scope* to evil thoughts and intentions, he hath not committed adultery with her in his heart.—In like manner, all *anger* against others, even *without a cause*, is *innocent in itself*, and in its first motions perhaps not to be restrained. Nay, if the cause

ILLUSTRATION. D. Behold an Israelite indeed—“in whom is *no degree of guile*” (a). Who so looketh on a woman—“a married woman, *with a design to lust after her*” hath—“by such *loose indulgence*,” committed, &c. “Gr. in order to desire her. Hereby denoting *full and unrestrained scope* of evil thoughts and *intentions*, comp. 2 P. ii. 10. 14” (b). Who so is angry with his brother without a cause—“and *PERSISTS IN IT, without a clear and adequate cause*,” shall be in danger of the judgment.” *Anger is innocent in itself—ut supra*” (c). But the things that come out—“*with the consent of his will*”—these are they that defile a man. “Of this sort are evil discourses, false testimonies, &c” (d). But these things which proceed out of the mouth—“and are *consented to by the will*”—come forth from the heart—“*first*”—and these things—“*indeed*”—defile a man (e). Shall gather all things that offend—“*by causing others to fall*”—and those that do iniquity—“*with conscience of it*”—and shall cast them, &c (f). “In the different punishments, there is an allusion to the different Jewish tribunals, with their several powers to be severe. *Dispositions and habits* are all along understood by Christ, and *not single acts*” (g). For by thy words—“the tenor of thy words, even were actions *awanting*, if found true and right before God”—thou shalt be justified (h). Then entered Satan—“The devil *must first be prepared for*. See J. xii. 6. E. ii. 2. J. xiii. 2. 27. A. v. 3” (i). The devil having now put it, &c.—“*in himself he has no such power, unless prepared for, by the indulgence of favourite vice*, M. xxvi. 21. L. xxii. 3. 1 C. vii. 5” (k).

ILLUS. (a) P. 58. (b) 129. 2. (c) 127. 6. (d) 215. 12. (e) 216. (f) 175. (g) 175. 10. (h) 161. 6. (i) 411. 1. (k) 414. 2.

of anger be clear and adequate, as in the case of theft, robbery, bodily violence, or any material injury to reputation, though we persist in anger ever so long, we sin not: For it is only he that is angry with his brother *without a cause*, and persists in anger of *that kind*, that is in danger of the judgment. Even the things that come from the heart in word or deed, be they ever so bad in themselves, if they do not issue with the full *consent of the will*, do not defile a man. It is not those who sin in ignorance, whatever be the nature of their faults, but those who sin with *consciousness of their iniquity*, not those who give offence to their brethren in every kind, but who *so offend as to cause them to fall*, that deserve to be cast into hell. Indeed, so very lax is the divine law, that it is not *single acts* of sin of any kind, at least in slighting, re-

CONTRAST. There is not a just man on the earth, that doth good, and *sinneth not* (*a*). Not as if I had already attained, either were already *perfect* (*b*). If we say we have *no sin*, we *deceive ourselves*, and the truth is not in us (*c*).—I had not known *sin*, but by the *law*; for I had not known *lust*, except the *law* had said, thou shalt not *covet* (or *lust*). But *SIN* taking occasion by the commandment *wrought* in me all manner of *concupiscence*. For *without the law, sin was dead*.—*SIN* taking occasion by the commandment, *deceived* me, and by it slew me.—But *SIN, that it might appear SIN*, working death in me by that which is good; that *SIN, by the commandment, might become EXCEEDING SINFUL* (*d*). Every man is tempted, when he is drawn away of *his own lust*, and enticed.—Then when *lust hath conceived, it bringeth forth sin* (*e*). Whosoever *looketh on a woman, to lust after her*, hath committed adultery with her in his heart (*f*).—Whosoever is angry with his brother, *without a cause*, shall be in danger of the judgment (*g*). Mortify, therefore, your members — *uncleanness, inordinate affection, and evil concupiscence* (*h*). Let *all bitterness, and wrath, and anger, be put away* from you (*i*). But now ye have put off *all these, anger, wrath, malice* (*k*). The fruit of the *SPIRIT* is — *long suffering, gentleness* (*l*). Those things which proceed out of the mouth, come forth from the heart, and they defile a man. For out of the heart proceed

CONTR. (*a*) Ec. vii. 20. (*b*) P. iii. 12—14. (*c*) 1 J. i. 8. H. vii 26. If. liii. 9. R. vii. 15. 18, 19. 1 P. ii. 22. (*d*) R. vii. 7—13. G. v. 17. R. xiii. 14. (*e*) I. i. 14, 15. (*f*) M. v. 28. 2 S. xi. 2. Jb. xxxi. 1. (*g*) M. v. 22. (*h*) C. i. 5. R. viii. 13. E. iv. 22. (*i*) E. iv. 31. (*k*) C. iii. 8. (*l*) G. v. 19, 20. 22. Pr. xiv. 17. 29. xxix. 20. L. vi. 28, 29.

viling, or calumniating a brother, but *prevailing wicked dispositions* and *habits*, that lay men open to the righteous judgment of God. And on the other hand, if our words be found true and right, though correspondent *actions* should be *awanting*, we shall be justified.

But whereas people, in order to excuse or extenuate their own faults, are apt to blame the *Devil* more than he deserves, it ought to be held as a principle, that he has no power, directly or indirectly, to throw wicked thoughts of any kind into the minds of men; or to tempt persons by inciting, inflaming, and drawing forth their corruptions. He has no influence at all in their sins, at least, no such influence as to carry them into overt-acts of sin, unless he is *first prepared for*, by the *indulgence of favourite vices*.

evil thoughts, murders, &c (m).—Whom ye have taken, and with *wicked hands* have crucified and slain (*n*). It is written, *cursed is every one that continueth not in ALL THINGS* written in the book of the law to do them (*o*). We know that the law is **SPIRITUAL** (*p*).

This sanctification is throughout the whole man, yet *imperfect in this life*: There abide still some remnants of corruption in *every part* (*q*). *No man* is able, either of himself, or by any grace received in this life, *perfectly* to keep the commandments of God, but doth *daily* break them, in thought, word, and deed (*r*). The law is *perfect*, and bindeth every one to *full conformity* in the *whole man* unto the righteousness thereof, and unto *entire obedience* for ever; so as to require *the utmost perfection of every duty*, and to forbid the *least degree of every sin*. It is *spiritual*; and so reacheth to the *understanding, will, affections*, and *all other powers* of the soul, as well as words, works, and gestures.—Under one sin or duty, all of the same kind are forbidden or commanded; together with *all the causes, means, occasions*, or appearances thereof, and provocations thereunto (*s*). *Every sin*, both original and actual, being a transgression of the righteous law of God, and contrary thereto, doth, in its own nature, *bring guilt on the sinner*, whereby he is bound over

(*m*) M. xv. 18, 19. comp. R. vii. 14, 15. 24. I. i. 14, 15. (*n*) A. ii. 23. comp. 1 C. ii. 8. A. iii. 14, 17. 1 T. i. 13. Lv. iv. R. ix. 31—33. x. 2—3. (*o*) G. iii. 10. I. ii. 10, 11. M. v. 21, 22.—I. ii. 14—18. Is. xxix. 13. Ezk. xxxiii. 21. Ps. lxxviii. 34—37. (*p*) R. vii. 14. H. iv. 12. 1 C. xiv. 24, 25. For Satan's power, see M. iv. 1—II. L. viii. 12. E. iv. 27. vi. 11. I. iv. 7. 1 P. v. 8. Zc. iii. 1, 2. M. xvi. 23. 1 C. vii. 5. 2 C. ii. 11. xi. 3. (*q*) Conf. xiii. 2. (*r*) L. C. Q. 149. 77. S. C. Q. 82. (*s*) L. C. Q. 99. 1, 2. 6. According to these rules, see of *ignorance*, L. C. Q. 105. *Anger*, Q. 135, 136. *Uncleanness*, 139, 147, 148.

Of ORDINATION Vows, and SUBSCRIPTION to Articles
of Religion.

ARTICLE LXIII. *M.* When a man wishes to be invested with public office in a society, for sake of the honours and emoluments annexed to it, he should not hesitate in a childish scrupulosity about the mode of admission. He may, with all imaginable solemnity, declare and subscribe his entire approbation of the design, constitution, and laws of the society, and with the same solemnity engage to abide by and defend them, at every expence, to the end of his life, while he is in heart dissatisfied with almost every article presented to his adoption, and put under his care, at least many of those reckoned by the society fundamental in their constitution, and essential to their welfare, if not to their very existence, and resolves to embrace the first opportunity of perverting and destroying them. Or, if his sentiments and

to the wrath of God, and curse of the law; and so made subject to death, with all miseries, spiritual, temporal, and eternal (*t*).

ILLUSTRATION. The questions put to ministers of the Establishment, at their ordination, to which they must answer in the affirmative, are—“*2do, Do you sincerely own and BELIEVE the whole doctrine contained in the Confession of Faith, approven by the General Assembly of this church, and ratified by law in the year 1690, to be founded upon the word of God?* and do you acknowledge the same as the confession of your faith, and will you firmly and constantly adhere thereto, and, to the utmost of your power, assert, maintain, and defend the same?—*3to, Do you disown all Popish, Arian, Socinian, Arminian, and Bourignian, and other doctrines, tenets, and opinions whatsoever, contrary to, and inconsistent with the foreaid Confession of Faith?*—*5to, Do you promise, that, according to your power, you shall maintain the unity and peace of this church against error and schism,—and that you shall follow no divisive courses from the present established doctrine, worship, discipline, and government of this church?*” Those put to *Probationers*, at their licence, are to the same purpose, and in nearly the same words. The *Formula*, properly so called, *subscribed* by them, runs thus—“*I—do hereby declare, that I do sincerely own and BELIEVE the whole doctrine contained in the Confession of Faith, approven by the General Assem-*

(*t*) Conf. vi. 6. See also, Scriptures, Conf. Cat. on preceding Art. and references.

purpose were conformable to his solemn declaration and promise, at the time of his being entrusted with official powers, though he see cause afterwards to change his mind, and to employ all his talents and influence, in public and private, for overturning the very foundations of the society, he may and ought to retain his station, with all the honours and emoluments belonging to it, as if he were the most faithful servant of the public, and is at liberty to brand every person, who shall complain of his disingenuity, treachery and perfidy, and wishes his degradation, with the infamy of a low illiberal and persecuting spirit.

bly of this national church, and ratified by law in the year 1690.—And I do own the same as the confession of MY FAITH—which doctrine, worship, and church-government, I am persuaded are founded upon the word of God, and agreeable thereto. And I do promise, that, through the grace of God, I shall firmly and constantly adhere to the same, and, to the utmost of my power, shall, in my station, assert, maintain, and defend the said doctrine—And I promise, that I shall follow no divisive course from the present establishment in this church: renouncing all doctrines, tenets, and opinions whatsoever, contrary to, or inconsistent with the said doctrine, worship, discipline, and government of this church” (a).

How far the *Doctors* have taught and acted agreeably to these solemn declarations, vows and engagements, those who have read their works with attention and knowledge, will judge. It appears evidently, by what has been exhibited, in the preceding part of this work, and in what follows. But, that they suppose they have still a right, notwithstanding all this duplicity and treachery, to office and benefice in the Established Church, is plain from their present situation. One of them * does not deny, but seems to boast of his departure from the established faith; holding that faith, as different from his improved creed, to consist in “points of theological controversy (b), foolish, and unlearned questions, and matters of doubtful disputation (c), polemical divinity, or—questions that minister strife, rather than godly edifying” (d). He understands the *Confession of Faith*, as intended only “for settling the quiet and peace of the church,—chiefly as a fence against Popery, and a test of agreement in the sum and substance of the doctrine of the reformed churches” (e); though he must well know the church always meant a great deal more, as the

ILLUS. (a) Dundas's Abridgement, P. 156. 196, 197. * Dr McGill in the Appendix to his Revolution Sermon. (b) P. 23. (c) 29. (d) 48. (e) 46.

Or, if this be detestable morality, how much soever in practice in some *Utopian* countries, as applied to *civil communities*, and those entrusted with their administration, suppose the head of a state, the magistrate of a borough, or the deacon of a corporation, it is found and good in *religious society*. If any church, for instance the Established Church of *Scotland*, shall find it necessary for the preservation of her constitution, her doctrine, worship and order, and for guarding, as much as may be, against the intrusion of designing men, inimical to her interests, to require of all her public teachers a solemn approbation of her standards, and a promise to adhere to them, and defend them all the days of their life,

above quotations sufficiently demonstrate. Notwithstanding the *full* and *unqualified* adoption of the *Confession* in the *questions* and *Formula*, he insinuates, that he received it at first, or now adheres to it, only, “in so FAR AS he *found* (or finds) it *agreeable to the word of God*” (f); just as he may receive, and engage to adhere to, assert, and maintain *Mahomet’s Alcoran*, the decrees of the *Council of Trent*, or *Hume’s Essays!* He derides Mr. Peebles, as a “*zealous perfected believer* in the *Westminster Confession*.” (g). He intimates, that if that Brother has “*found* all the *doctrines* of the *Confession* to be perfectly agreeable to the *word of God*, he hath attained to a *rare and singular felicity*” (h). He ridicules all tests of orthodoxy, as the “*vain and impotent attempts* of *human wisdom*, or rather of *human ignorance and pride*, to express the *articles* of our *faith* in *fitter words* than the *HOLY SPIRIT* has done” (i). He thinks, that, by endeavouring to subvert the *doctrines* and *constitution* of this church, and yet holding his office and living in her, he is the worthy follower of “*Wickliffe, Crammer, Ridley, Latimer*, the founders of the *Secession*, and the Father of the *Relief people*” (k) !! And because Mr. Peebles had discovered some warmth against the baseness and dishonesty of the Doctor and his party; hinting, they could not reasonably promise themselves impunity, considering the *constitution* of the *Church* herself, and the *civil securities* given her, both of which they glory in insulting,—he pours out an unrestrained torrent of the keenest invective, charging him with loving his brethren “in the same manner that *Cain* did his brother *Abel*, and for the *same reason too*;” as making it “no part of his study and care, whether the weapons for defending the truth are apostolical and warranted by the gospel,” but as speaking the language of “a Father of the holy office of the *Inquisition*;” as disposed to “employ fire and

(f) P. 38. (g) 35. (h) 36, 37. (i) 27. (k) 32, 33.

as a condition of their investiture; a man may lawfully declare and promise, as required, while he really disbelieves the greatest part of her creed, or many fundamental articles of it, and purposes, so soon as he has entered into office, instead of recommending them, instructing and confirming the people in them, to employ his utmost efforts to subvert and expose them, and to introduce and establish a quite opposite system. Or, if at the time of his receiving public trust, his declaration and engagement were made in the sincerity of his heart, though he afterwards finds himself obliged to change his belief, and to destroy, by all ways in his power, particularly from pulpit and press, the things he formerly

faggot in support of orthodox sentiments," and so "to light up again the fires of Smithfield (*l*), as ready to go on a "*crusade*" in the spirit and after the example of the "*Popes of Rome;*" nay, and forming a "kind of a coalition between orthodoxy and *Atheism*" (*m*). In short, if any man wishes to have a perfect specimen of the boasted *meekness, moderation and charity* of Socinian *Doctors*, who would have all the world to canonize them for these and their kindred virtues, let him peruse that notable *Appendix*.

CONTRAST. Thou shalt swear the Lord liveth, in *truth, judgment, and righteousness* (*a*). When thou vowest a vow unto God, defer not to pay it: for he hath no pleasure in *fools*. Pay that which thou hast vowed. Suffer not thy mouth to cause thy flesh to sin: neither say thou before the Angel, it is *error*. Wherefore should God be angry at thy voice, and destroy the work of thine hands (*b*)? Men verily swear by a greater: and an *oath for confirmation* is an *end of all strife* (*c*). Being filled with all unrighteousness, *covenant-breakers* (*d*). Perilous times shall come: for men shall be *truce-breakers* (*e*). Feed the flock of God—taking the oversight thereof—not for *filthy lucre*, but of a ready mind (*f*). It is required of stewards, that a man be found *faithful* (*g*). Thou hast professed a good profession before many witnesses. I give thee charge in the sight of God—and before Jesus Christ—that thou *keep* this commandment without spot, unrebutable (*h*). *Hold fast the form of sound words*, which thou hast heard of me:—that good thing which was committed to thee *keep* by the holy Ghost (*i*). A Bishop must

(*l*) 40, 41. (*m*) 25.

CONTR. (*a*) Jr. iv. 2. (*b*) Ec. v. 4. 6. Pr. xx. 25. Ps. xxiv. 4.
 (*c*) H. v. 16. (*d*) R. i. 31. (*e*) 2 T. i. 13. Ezk. xvii. 18—21. Zc. viii.
 17. v. 4. (*f*) 1 P. v. 2. (*g*) 1 C. iv. 2. (*h*) 1 T. vi. 12—14. 20.
 (*i*) 2 T. i. 13, 14.

built, he may and ought to hold his office and benefice in that church, notwithstanding that both were conferred on the faith of his being of the same sentiments with her, and for ends quite the reverse of those for which he now employs them; and may, with the greatest justice, load all who surmise his treachery, and desire his deprivation and expulsion, not only with the infamy of want of moderation and charity, but also of the tyrannical and sanguinary spirit of *Rome* and the Inquisition.

be blameless as the steward of God, *holding fast the faithful word*, as he has been taught (*k*). Our exhortation was not of *deceit*, nor in *guile*: neither at any time used we a cloke of *covetousness*: God is witness (*l*). Our rejoicing is this, the testimony of our conscience, that in *simplicity* and *godly sincerity*, not with *fleshy wisdom*, but by the grace of God, we have had our conversation in this world, and more abundantly towards you (*m*). But we have renounced the *hidden things of dishonesty*; not walking in *craftiness*, nor handling the word of God *deceitfully*; but, by manifestation of the truth, commanding ourselves to every man's conscience in the sight of God (*n*). There shall be false teachers also among you, who *privily* shall bring in *damnable heresies*, denying the **LORD** that bought them — And *through covetousness* shall they with *feigned words* make merchandise of you (*o*).

Whosoever taketh an oath, ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he is fully *persuaded is the truth*. Neither may any man bind himself by oath to any thing, but what is *good and just*, and what he *believeth so to be*, and what he is able and *resolved to perform*. An oath is to be taken in the *plain and common sense* of the words, without *equivocation*, or mental reservation. A *vow* is of the like nature with a *promissory oath*, and ought to be made with the like *religious care*, and to be *performed with like faithfulness* (*p*). The duties required in the eighth commandment are *truth, faithfulness, and justice in contracts*—rendering to every one *his due*. The sins forbidden in the eighth commandment, beside the neglect of the duties required, are—injustice, *unfaithfulness in contracts* between man and man, or matters of **TRUST**. The duties required in the ninth commandment, are the preserving of truth between man and man—

(*k*) Ti. i. 7. 9. (*l*) 1 Th. iii. 3. 5. (*m*) 2 C. i. 12. (*n*) 2 C. iv. 2. (*o*) 2 P. ii. 1. 3. A. xx. 29, 30. M. vii. 15—20. Ti. i. 10, 11. 13. Ezk. xxxiv. 2—4. 18, 19. 2 P. ii. 15. Z. iii. 4. What title such have to office and benefice, see 1 K. ii. 27. comp. 1 S. ii. 27—36. Ezk xliv. 12, 13. xxi. 26—31. Ho. iv. 6. (*p*) Conf. xxi. 4, 5. L. C. Q. 112, 113.

OF CHURCH COMMUNION.

ARTICLE LXIV. *M.* It is agreeable to the mind of Christ, and fully consistent with the nature and ends of the Christian church, that her sacred communion should be formed of people, in public and private character, of the most different, nay, and *opposite* sentiments, in the *leading articles* of her *faith* and *worship*: For example, of those who believe and hold, that the HOLY SPIRIT is a *divine person*, possessing real and proper Godhead;—and those who believe and hold, that he is only a *divine attribute or manifestation*: those who are sure that JESUS CHRIST, though really man, by a wonderful dispensation of infinite wisdom and sovereign love, is likewise the TRUE AND ETERNAL GOD, and that religious homage done to him is founded in the infinite ex-

and, *from the heart, sincerely, freely, clearly, and fully* speaking the truth, and only the truth, in matters of judgment and justice, and in *all other matters whatsoever*. The sins forbidden in the ninth commandment, are all prejudicing the truth—*concealing the truth*, and undue silence in a just cause—speaking the truth—in *doubtful* and *equivocal* expressions to the prejudice of truth or justice—*detracting, scoffing, reviling, rash, harsh, and partial censuring, misconstruing, intentions, words and actions—breach of lawful promises, &c.* (q)

ILLUSTRATION. *M.* That there is such difference and opposition between the two *Ayr Doctors*, and that Church of which they are members and ministers, must be plain to every person of the least discernment *. They themselves are fully satisfied that things are so. It must always be with an eye to these differences, therefore, that one † of them is so loud and warm in recommending the closest church communion, without respect to them, and in inveighing against want of love, and a disposition to break the bonds of fellowship. Thus he writes—“ It might be expected, that while Christians are agreed upon this great point (*i. e.* the general fact, that the guilt of sin is and shall be remitted, through the death and sacrifice of Christ, to every sincere penitent) as they all are, their contentions should not be very violent; though they differ in their ways of speaking, and even in their sentiments about the manner in which Christ’s death conduces to the remission

(q) L. C. Q. 141, 142, 144, 145. See the following Article.

ILLUS. * Art. VI—XVIII. XX—XXIV. XXXIII—XLVII. L—LVII.
LIX. LX. † Dr. McGill.

cellencies of his divine nature; and those who are no less sure, that he is a *mere man*, in the free grace of God highly exalted, and that divine honours paid to him are founded on that *gratuitous exaltation*: those who believe, that all men are, by nature, guilty and *polluted* before God, and *incapable of any thing spiritually good*, through their connection with the first *Adam* as a *public head*;—and those who believe, that every man is born into the world as *innocent* and *holy* as *Adam* was at his creation, and that he is able, by the improvement of his *natural powers*, to perform the *whole* of his duty: who believe, that the will of man is *wholly dependent* on the *will* and *power* of God;—and those who believe, that the will and power of God is *wholly dependent* on the will of man,

of sin, or where its efficacy lies, with regard to that matter” (*a*). To the same purpose a long harangue about *love* and *peace*; particularly—“ might it not be expected, that so many heavenly bonds of love (one Lord, &c.) should have some power to heal our divisions and variances? especially when we profess to be the followers of a Saviour who hath so loved us, &c (*b*). According to him, (the Saviour) every thing but sin ought to unite us: but, according to their practice, alas! any thing is sufficient to divide them, their *common religion* most of all.—Reversing the rule of the apostle, they have acted as if faith were greater than charity.—The least supposed failure in point of faith hath warranted them, in their own conceits, to break the bonds of charity (*c*).—Hence they have often renounced communion with one another, and hated one another, on account of questions, which they scarce pretended to understand. For the sake of speculative truth, which often escapes the most sagacious, and conduces little to real piety at best, they have sacrificed Christian *love*” (*d*). And again, while designedly losing sight of the *real* state of the question, he goes on—“ While I hold the scriptures to be the only rule of my faith, and myself to be fallible, am I warranted to deny *my charity* or *my communion* to you who follow the same rule, and with equal reverence, merely because you will not submit in every thing to my explications of it? —We own the same rule, of which many parts, and those, no doubt, the most important, are too clear and certain to permit us to differ about them. To these our main care should be directed; and on them the stress of our religion should be laid, according to the apostle Paul’s counsel, Nevertheless, &c. P. ii. 16. Where unavoidable differences remain, as they always have, and probably al-

(*a*) P. 367, 368. (*b*) 436. (*c*) 437. (*d*) 438. See the whole pages.

in all reasonable and moral actions: those who maintain, that Jesus Christ sustained on earth the character, and performed the duties of our great *High Priest*, particularly in the *expiation* of sin;—and those who maintain, that he was a *prophet only*, and did not become an expiating Priest till he went to heaven: those who hold, that the *death* of Christ was a *real and proper atonement* for the sins of men, and the *price* of their eternal redemption;—and those who hold, that it was intended only for the trial, exercise, and improvement of *his own virtue*, to confirm his *doctrines*, give an example of patience, and fit him for higher rewards: who hold that we are reconciled to God by that death of his Son;—and who hold, that reconciliation is made by their *own repentance*: who are persuaded that we are justified be-

ways will remain, even after using all diligence to understand our rule, it behoves us to consider well, whether these are of sufficient moment to break the bond of charity, or to divide the body of Christ” (*e*).

CONTRAST.—The house of God, which is the church of the living God, THE PILLAR AND GROUND OF THE TRUTH (*a*). That ye stand fast in *one spirit*, with *one mind*, *striving for the faith of the gospel* (*b*). Being *knit together* in love, and unto all riches of the full assurance of understanding, to the *acknowledgment* of the mystery of GOD THE FATHER and of CHRIST—joying and beholding your order, and the *stedfastness of your faith* in Christ (*c*). I beseech you, brethren, by the name of our Lord Jesus Christ, that ye *all* speak the *same* thing, and that there be no divisions among you; but that ye be *perfectly joined together* in the *same mind*, and in the *same judgment* (*d*). That ye may with *one mind* and *one mouth* glorify God (*e*).

There be some that trouble you, and would *pervert* the gospel of Christ. But though we or an ANGEL from heaven, preach any *other gospel* unto you, than that which we have preached to you, *let him be accursed* (*f*). A man that is a *heretic*, after the first and second admonition, *reject* (*g*). If any obey not our word by this epistle, *note that man*, and have *no company with him*, that he may be ashamed. (*h*). Now I command you, brethren, in the name of our Lord Jesus Christ, that ye *withdraw* from *every*

(*e*) 534, 535.

CONTR. (*a*) 1 T. iii. 15, 16. (*b*) P. i. 27. (*c*) C. ii. 2—8. (*d*) 1 C. i. 10. (*e*) R. xv. 5, 6. See A. ii. 41—47. iv. 32. G. ii. 4, 5. E. iv. 12—16. C. ii. 18—22. M. vii. 6. xii. 25. (*h*) 2 Th. iii. 14. 2 T. iii. 16.

fore God, through the righteousness of CHRIST alone, imputed by God and received by faith;—and who are equally persuaded, that they must be justified solely by their own works: who believe, that sanctification flows from the death of Christ, as the great meritorious cause, and is effectuated by the power of divine grace on the heart;—and who believe, that it must be accomplished by our own cares and labours, and is promoted by Christ's death only in the way of motive and argument: Those, in short, who maintain, that the death of JESUS was indispensably necessary to our salvation in

brother that walketh disorderly, and not after the tradition which ye received of us (i). Who is a liar, but he that denieth that Jesus is the Christ? (according to the true nature, and due extent of his whole character) He is ANTICHRIST that denieth the FATHER and SON. Whosoever denieth the Son, the same hath not the FATHER (k). Believe not every spirit: but try the spirits, whether they are of God: for many false prophets are gone out into the world (l). Whosoever transgresseth, and abideth not in the doctrine of CHRIST, hath not God.—If there come any unto you, and bring not this doctrine, RECEIVE HIM NOT INTO YOUR HOUSE; neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds (m). I know how thou canst not bear them which are evil: And thou hast tried them which say they are apostles, and are not; and has found them liars (n). Holding faith and a good conscience; which some having put away, concerning faith have made shipwreck: of whom is Hymeneus and Alexander; whom I have delivered to Satan, that they may learn not to blaspheme (o). But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam,—so hast thou also them that hold the doctrine of the Nicolaitans.—Repent, or else I will come unto thee quickly, and will fight against thee with the sword of my mouth (p).—I have a few things against thee; because thou suffereſt that woman Jezebel, which calleth herself a prophetess, to teach and seduce my servants (q).

Church censures are necessary for the reclaiming and gaining of offending brethren, for deterring of others from like offences, for purging out that leaven which might infect the whole lump, for vindicating the profession of the gospel, and for preventing the wrath of God, which might fall on the church, if they should suffer

(i) 2 Th. iii. 6. (k) 1 J. ii. 22, 13. 2 T. iii. 13, 14. (l) 1 J. iv. 1. (m) 2 J. 9, 10. (n) Rv. ii. 2. (o) 1 T. i. 19, 20. 2 T. iii. 5—9. (p) Rv. ii. 14—17. (q) Rv. ii. 18—25.

all the parts of it;—and those who maintain, that it was not *at all* necessary for that purpose, and that we might have been as well saved *without it*.

Of P R A Y E R.

ARTICLE LXV. *D.* What is reckoned a directory for prayer common to all Christians in these words, “what things soever ye desire when ye pray, believe that ye receive them, and ye shall have them,” is to be restricted to the *apostles*, and refers entirely to their prayers upon extraordinary prophetic impulse, for things answering the ends of *their office*; particularly to *miraculous works* to confirm the gospel. And whereas our Saviour directs us to pray in *his name*, that does not include any *dependance* on his obedience to the

his covenant, and the seals of it, to be profaned by notorious and obstinate offenders. For the better attaining of those ends, the officers of the church are to proceed by *admonition, suspension from the sacrament of the Lord's supper* for a season, and by *excommunication* from the church, according to the nature of the crime, and demerit of the person (*r*).—For *their publishing such opinions, or maintaining such practices, as are contrary to the light of nature, or to the known principles of Christianity, whether concerning faith, worship, or conversation, or the power of godliness, or such erroneous opinions or practices, as either in their own nature, or in the manner of publishing and maintaining them, are destructive to the external peace and order which Christ hath established in the church, they may be lawfully called to account, and proceeded against by the censures of the church* (*s*).

ILLUSTRATION. *D.* What things—“*miraculous and significant*”—ye desire—“*for answering the ends of your office*”—believe—“*with confidence upon the impulses of God*” that ye receive them. “*How these divine impulses were felt, none can know without experience*” (*a*). Hitherto ye have asked nothing in my name—“*trusting in my promises and obeying my commands. See J. xiv. 13. xv. 16*” (*b*). Whatsoever ye ask in my name, that will I do—“*See R. i. 8. M. xviii. 19. A similitude from one who lays the petitions of his friend before a King. Trusting in my promises and obeying my commands*” (*c*).

(*r*) Conf. xxx. 3, 4. (*s*) Conf. xx. 4. comp xxv. 4, 5. xxvi. 2. L. C. Q. 99. 7, 2. comp 105.

ILLUS. (*a*) P. 364. 5. (*b*) 437. 1. (*c*) 426. 23.

death, as the ground of our plea; nor any improvement of his intercession, as the appointed medium of presenting our petitions with acceptance, and of receiving the favours requested; but merely a *trusting in his promises and obeying his commands.* And the things done for men, in answer to such prayers, are not done by Christ from his own fulness of goodness and power, nor as the proper fruit of his intercession; but are always performed by the Father alone: only, they are, by a strong figure, and *allusively*, reckoned to be done by Jesus Christ, as he presents our requests to the Father; just as royal favours may be said to be done by a man to his friends, because he is so good as to lay their petitions before the King.

Of the E F F I C A C Y of the prayers and intercessions of Christians.

ARTICLE LXVI. M. The efficacy of the prayers and

CONTRAST. Ask and it shall be given you—for *every one* that asketh, receiveth—(a). But let him ask *in faith, nothing wavering* (b). And this is the confidence we have in him, that if we ask any thing *according to his will*, he heareth us. And if we know that he heareth us, *we know that we have the petitions which we have desired of him* (c).—*Through HIM we both have access by one Spirit to the Father* (d). Having therefore, brethren, boldness to enter into the holiest of all *by the blood of JESUS*; by a new and living *way*, which he hath consecrated for us, through the rent vail, that is to say, *his flesh:* And having a **GREAT HIGH PRIEST** over the house of God, let us draw nigh with a true heart, in the *full assurance of faith* (e).—And whatsoever ye shall ask *in my name*, that *I will do*, that the Father may be glorified in the Son. If ye shall ask any thing *in my name* I will do it (f).

To pray in the *name of CHRIST*, is, in obedience to his command and in confidence of his promises, to ask mercy **FOR HIS SAKE**, not by bare mentioning his name, but by drawing our *encouragement to pray, our boldness, strength, and hope of acceptance in prayer, from CHRIST and his mediation.* We are to pray with thankfulness and enlarged hearts, with understanding, *faith, &c.* (g).

CONTR. (a) M. vii. 7—II. L. xi. 9—13. J. xiv. 13, 14. xv. 16. (b) I. i. 6. (c) I. J. v. 14, 15. (d) E. ii. 18. iii. 12. P. iii. 3. (e) H. x. 19—22. iv. 14! 16. Rv. viii. 3, 4. J. xiv. 6. (f) J. xiv. 13, 14. xvi. 7. 14, 15. i. 16. E. i. 22, 23: iv. 10. H. vii. 25. P. iv. 13. i T. i. 14. (g) L. C. Q. 180. 185. 194. Conf. xxi. 2, 3. S. C. Q. 100. 105. See on next Article.

intercessions of good men is not founded in the mediation of Jesus Christ, but in God's respect to *their own virtue*; and by their intercessions for others they *make atonement for their sins*. Yet when sinners remain obstinate and incorrigible in their evil ways, after a reasonable trial by outward means, they cannot be benefited by any intercessions of the righteous in their behalf. And why, indeed, should any one in any case of others or of his own, pray for the pardon of sin, which is persisted in, and not repented of? The truth is, the good cannot serve the bad by their prayers with respect to any spiritual blessing *properly such*; particularly not in respect of their real conversion and reformation; but only with regard to *temporal things*, or with regard to such spiritual blessings of an *outward kind*, as tend to convert and reclaim them.

ILLUSTRATION. *M.* “Upon the same principle (*i. e.* God's respect to their *virtue*) is founded the efficacy of the prayers of good men, and of the intercessions which they offer up for sinners (*a*). The same mediator (Moses) endeavoured by his *intercession* to *make atonement* for them, and in part succeeded (*b*). When sinners remain obstinate and incorrigible in their evil ways they cannot—*ut supra* (*d*). The *only* instances, in which the good can serve the bad, are either with regard—*ut supra*” (*e*).

CONTRAST. (*a*) Cause thy face to shine upon thy sanctuary—for THE LORD'S SAKE. We do not present our supplications before thee, *for our righteousness*, but for *thy great mercies*. O Lord hear, &c. and do and defer not for *thine own sake*, O my God (*b*). As God *for CHRIST's sake* hath forgiven you (*c*). An holy priesthood to offer up spiritual sacrifices, *acceptable to God* by JESUS CHRIST (*d*).—I exhort, that prayers, supplications and intercessions be made for *all men* (*e*). Father, forgive *them*; for *they know not what they do* (*f*). Is any sick among you? Let him call for the elders of the church.—And the prayer of faith shall *save* the sick; and if he have committed sins, they shall be *forgiven him* (*g*). If any man see his brother sin a sin, which is not unto death, he

ILLUS. (*a*) P. 261, 262. See preceding and following pages. (*b*) 262. (*c*) 266. (*d*) 268. (*e*) 267.

CONTR. (*a*) See on preceding Art. and Art. LIV. (*b*) D. ix. 17—19. Ps. xxv. ii. cxv. ii. Jr. xiv. 7. 21. (*c*) E. iv. 32. (*d*) 1 P. ii. 3. If. lvi. 7. comp. H. xiii. 10 15—See R. iii. 25, 26. H. ix. 12—15. xiii. 24. 1 J. i. 7. ii. 1. 2. E. i. 7. Rv. x. 9. (*e*) 1 T. ii. 1. (*f*) L. xxiii. 34. A. vii. 60. Ex. xxxii. 32. (*g*) I. v. 14, 15.

Of the RESURRECTION OF THE BODY.

ARTICLE LXVII. *M.* Deliverance from temporal death by a *resurrection*, is in all instances the work of a REDEEMER *as such*. There shall be nothing of this kind but what is connected with restoration to a capacity of immortal happiness, and the actual possession of it. As it shall be the privilege of those only, who seek for it by sincere repentance and a patient continuance in well doing, it must be *peculiar*

shall *ask*; and he shall give him life for them that sin not unto death. There is A SIN unto death. I do not say, that he shall pray for IT (*b*).

Prayer is to be made for *all* things *lawful*, and for *all sorts of* men living or that shall live hereafter; but not for the dead, nor for those of whom it may be known, that they have sinned *the sin unto death* (*i*). We are to pray for the whole church of Christ upon earth, for *all sorts of men*, &c. We are to pray for *all things* tending to the glory of God, the welfare of the church, our own, or others good (*k*).

ILLUSTRATION. *M.* “ It was the good pleasure of Almighty God, that this death (*i. e.* that incurred by the first sin) should not be *eternal*—but only *temporary*, that mankind should be *delivered from it by a resurrection*, and restored to a capacity of enjoying immortal happiness; of which they should in due time be put in actual possession, *if they sought it by sincere repentance and a patient continuance in well-doing*, though attended with imperfections: And for *this purpose* he appointed a REDEEMER before the world was made (*a*). It (sin) has death for its wages: nor can any thing be more fit, than that those who obstinately persist, against all their obligations, to subvert the order, and destroy the happiness of God’s creation, should themselves be *exterminated from it—ut supra—* (*b*).

(*b*) 1 J. v. 16, 17. comp. M. xii. 31, 32. M. iii. 18. See 1 S. vii. 5. xii. 19. 23. M. v. 44. Ps. xxxv. 11—13. R. x. 1. (*i*) Conf. xxi. 4. (*k*) L. C. Q. 183, 184.

ILLUS. *M.* (*a*) P. 240. Agreeably, when he comes forward to discourse of our Lord’s mediatorial powers, and among others that of raising the dead, P. 308, 309, though he speaks of the resurrection “ of all that have lived since the beginning of the world,” and quotes J. v. 28, 29. A. xxiv. 15, he slips over it; allowing some kind of bodies to the saints but not a word of those of the wicked. (*b*) 443. Conformably, when he speaks elsewhere of the punishment of the wicked, there is never the least hint of their existing in a future state after the judgment.

to the righteous. With regard to those who, contrary to every obligation, obstinately persist to subvert the order and destroy the happiness of God's creation, they shall sooner or later be *exterminated* from it, with signal marks of divine displeasure; for goodness itself requires, that what cannot be amended should be *destroyed*.

D. There shall be *no resurrection* of the bodies of men after death to an immortal existence. The only grave, out of which men do, or ever shall arise, is *figurative*, or that of great *temporal calamity* and *miseries*. No other is meant in the book of *Daniel*, where we read that "many of them that sleep in the dust of the earth shall awake, some to ever-

D. The hour is coming—"The hour spoken by *Daniel* the prophet—graves expressive sometimes among the Jews of *great irretrievable miseries*. See Ps. xxii. 29. xliv. 25. lxxxviii. 4. &c. Pr. ix. 18. Even such God will redeem *Ezk.* xxxvii. 12. Ho. xiii. 14. Or have long been dead."—Shall hear his voice—"commanding voice. A figure taken from rousing out of sleep, see Rv. xx. 13. and comp. 1 C. xv. 52. 1 Th. iv. 16. R. ix. 25, 26. Rv. xiv. 6." (c). He shall rise again at the resurrection—"that is literally, the standing or existing again in another world comp. J. v. 29. L. xiv. 14," at the last day—"such is death to every one—The last great day will be that of the restitution of all things A. iii. 21. and times of universal refreshing A. iii. 19." (d). Certain of the Sadducees, which deny that there is any resurrection—"or future state, literally standing again, see A. xxiii. 8."—therefore in the resurrection, &c.—"or future state. They assume the air of *Pharisaic believers*"—Ye do err, &c.—"neither have any due sense of the power of God, which is able to effectuate what to man seems most impossible—comp. L. xxiii. 46. A. vii. 59. 1 C. xv. THROUGHOUT. (e)" They are equal to the angels—"by a pure spiritual immortal NATURE." I am the God of Abraham—"or benefactor or rewarder, see Gn. xvii. 7, 8. If by death they had been annihilated, the proper language would have been, I was the God, &c. comp. R. viii. 17. G. iv. 7. 1 J. ii. 2. R. viii. 29." For he is not the God of the dead—"to be understood as a patron of the dead, who are never more to exist again"—but of the living—"of

(c) P. III. II. where it is plain, he understands some passages that clearly and unquestionably refer to the *resurrection of the body*, of the *calling* and *restoration* of the Jews to the fellowship of Christ and a church state. (d) 333. 9, 10. (e) 374. 1. 3. 1. where it is evident, that with him the resurrection and future state of the existence of the soul are *one and the same*.

lasting life, and some to shame and everlasting contempt;"* nor in *Hosca*, where the promise runs, "I will ransom them from the power of the grave: I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction; repentance shall be hid from mine eyes."† The only *resurrection* taught in Scripture, or of old maintained by the *Pharisees*, is either *figurative*, as now said, or a future state of existence, the standing or existing again of the *soul* in a future world; in which men will retain nothing *corporeal*, but will possess a nature *purely spiritual*, as well as immortal; and in this sense be equal to the angels. This was the *resurrection* denied by the *Sadducees*, and the *only one*,

those who are to be considered as under his *immediate tuition*"—for all live to him—"all such faithful servants live unto him. Either at the very moment in which he spake, or in his equally certain decree. Neither can the Almighty be a God, that is a spiritual benefactor to those who have *no being*, and are not in any *future period to exist*. (f)" At the *resurrection* of the just—"to eternal life. See J. v. 19, &c. This is the only *resurrection*, *existence or standing again*, that is desirable. (g)". And as touching the dead that they rise—"the *pious* dead in general, that they rise to a better state than this"—being the children of the *resurrection*—"of the perfect and indefectible *resurrection*. (h)" Every tree that bringeth not forth good fruit, &c.—"This seems *absolutely inconsistent with all hope of future restoration to the wicked* (i).

CONTRAST. And many (or *the many*) of them that *sleep in the dust* shall awake: some to everlasting life, and *some to shame and everlasting contempt*. And they that be wise, shall shine as the brightness of the firmament (a). Marvel not at this, for the hour is coming, in the which ALL THAT ARE IN THE GRAVES shall hear his voice and *come forth*;—they that have done good unto the *resurrection of life*, and they that have done evil to the *resurrection of damnation* (b). Believing all things written in the law and the prophets, and have hope towards God, *which themselves also allow*, that there shall be a *resurrection of the dead*, BOTH OF THE JUST AND UNJUST (c). How say some among you, that *there is no resurrection of the dead*? But if there be no *resurrection of the dead*, then is not CHRIST risen. And if Christ be not risen, then is our preaching

* D. xii. 2.

† Ho. xiii. 14.

(f) 375. 2. 3. (g) 308. 4. (h) 375. (i) 47. 7.

CONTR. (a) D. xii. 2. 3. (b) J. v. 28, 29. (c) A. xxiv. 14, 15.

which our Lord contended for against them, in the twentieth chapter of *Luke's gospel*, as opposed to *annihilation*; and indeed his argument on that subject bears no more. And as the only desirable existence, or *standing again* in this kind, is the resurrection to eternal life, so *no resurrection or future state at all*, is to be expected or feared by the wicked. It belongs to, and shall be enjoyed by the *pious* dead alone; of whom the Almighty Father is the God, a benefactor and rewarder, who has them always under his care and tuition. All the rest of mankind are the dead, who are *never more to exist*, or who are to have *no being* in a future world.

vain, and your faith is vain &c. (*d*). Though after my skin, worms destroy *this body*, yet in *MY FLESH* shall I see God: whom I shall see for myself, and mine eyes shall behold him, and not another; though my reins be consumed within me (*e*). . The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and *the dead in Christ shall rise first*. Then we which are alive and remain, shall be caught up *together with them in the clouds*, to meet the Lord in the air (*f*). So also is the *resurrection of the dead*. IT is sown in corruption, IT is raised in incorruption; IT is sown in dishonour, IT is raised in glory; IT is sown in weakness, IT is raised in power. IT is sown a *natural body*, IT is raised a *spiritual body*. There is a natural body, and there is a *SPIRITUAL BODY* (but a body still and substantially the same.) For *this corruptible* (body) must put on incorruption, and *this mortal* (body) must put on immortality, &c. (*g*). Who shall change *our vile body*, that IT may be *fashioned like to HIS glorious body* (*h*).

The bodies of men after death return to dust and see corruption; but their souls (which neither die nor sleep) have an *immortal subsistence*, immediately returning to God who gave them.—The souls of the wicked are cast into hell, *where they remain in torment*, to the judgment of the great day.—At the last day, such as are found alive shall not die, but be changed; and ALL THE DEAD SHALL BE RAISED WITH THE SELF SAME BODIES, and none other, though with different qualities; which shall be united again to their souls

(*d*) 1 C. xv. 12—20. J. xi. 24. 2 T. ii. 16—19. Rv. xx. 12. 13. (*e*) Jb. v. 28, 29. (*f*) 1 Th. iv. 13—18. v. 23. (*g*) 1 C. xv. 42 45. 52—58. See whole chapter. (*h*) P. iii. 21. R. viii. 10, 11. 23. with Jb. xiv, 10—15. Ps. xvi. 9—11. P. iii. 10, 11. M. xxii. 29—32. M. xii. 24—27. A. xvii. 18. comp. Ho. xiii. 14. with 1 C. xv. 54, 55. Concerning the doctrine of the Pharisees and Sadducees, see M. xxii. 23. 33. M. xii. 18—27. comp. A. xxiii. 6—8. xxiv. 14, 15. xxviii. 20. Concerning the doctrine of *extermination*, see on Art. V.

Of the LAST JUDGMENT.

ARTICLE LXVIII. *D.* There shall be no *public* and *universal Judgment*, at least in the sense commonly received among Christians, and with the circumstances usually imagined:—as if Jesus Christ shall appear in the clouds of heaven, exalted on the throne of his glory, in the midst of myriads of angels; and having reunited the souls to the bodies of those who have been dead, and raised them, at the same time changing those found alive on earth, shall, by the instrumentality of attending angels, gather all nations before his tribunal, and visibly try them openly, pronounce the sentence of happiness or misery upon the two great divisions

for ever. The bodies of the *unjust* shall, by the power of Christ, be raised to dishonour: The bodies of the *just* by his Spirit unto honour (*i*). The bodies of the *just* by the spirit of Christ, and by *virtue of his resurrection, as their head*, shall be raised in power—and the bodies of the *wicked* shall be raised up in dishonour, by him *as an offended judge* (*k*).

ILLUSTRATION. *D.* In the regeneration, when the Son of Man shall sit on the throne of his glory—“ or setting up a new state among them, 2 C. v. 17. This, though in part, was begun by the blessed Jesus while on earth. It was carried on by his apostles under the influence of a divine Spirit, after he rose from the dead. See D. vii. 9. 13. comp. L. xxii. 28. &c.” Shall sit upon twelve thrones—“ The apostles were, in their Lord’s name, to rule the Christian church by the laws of the gospel. They were to be chief magistrates in his kingdom” (*a*): The sun shall be darkened—“ to them, national glory and excellence destroyed, and the introduction thereby of universal sadness, could admit of no stronger terms”—and the stars—“ of government” shall fall “ as” from heaven—and the powers of the heavens, “ till now authorised of the heavens, shall be shaken to absolute destruction.” Then shall appear the sign of the Son of Man—“ taking vengeance as”—in the clouds of heaven. And they shall see the Son of Man coming—“ as it were” in the clouds of heaven. This prediction accomplished would prove a *happy mean of converting many.*”—Send his angels—“ messengers, or *gospel ministers*, not unassisted, probably, by real angels.”—With a great sound of a trumpet—“ as with a great sound of his *gospel* trum-

(*i*) Conf. xxxii. 1, 2, 3. (*k*) L. C. Q. 86, 87.—See on next Article.

ILLUS. (*a*) P. 302, 303. 2. 5. See the whole paraphrase of the passage.

of mankind respectively, and, in the execution of that sentence, destroy, or exceedingly alter the present system of things. All the passages of scripture, that seem to exhibit such a solemn scene, are to be taken in a sense *entirely figurative*. For instance, Dan. vii. 9. Matth. xix. 28, &c. *wholly* refer to the erection of the New Testament church, which the apostles, as Christ's chief magistrates, were to rule by the laws of the gospel. So Matth. xxiv. 29. &c. Luke xxi. 25. &c. Mark xiii. 24. &c. For though the prophetic spirit, which spake in Jesus, may intend, in those places, to carry our minds forward to, what is called, the end of the world; yet, what is there declared, is to be understood, principally, if not only, of Christ's coming for the destruction of the civil and ecclesiastical polity of the *Jews*, and for the extension and establishment of his kingdom among the *Gentiles*. Agreeably to which, the sun, moon, and stars, mean only the Jewish government, and all the national

pet"—and shall gather his elect—"more successfully than ever. Convert the *Gentiles* in vast multitudes every where.—To have declared nakedly and boldly the *abolishment of the Jewish state* would have been improper. After all, the prophetic spirit might intend to carry mens thoughts forwards, by this most signal judgment, to the end of the world (*b*). Hereafter ye shall see the Son of Man sitting on the right hand of power—"exercising marks of special greatness, as when he rose from the dead, ascended to his kingdom, and poured out on his followers the gifts of the Holy Ghost.—To the *miraculous gifts of the Spirit*, people of all languages were both eye and ear witnesses, &c." coming in the clouds of heaven—"irresistibly, as in the clouds of heaven, to establish his religious and moral kingdom among men. See M. xxiv. 30. notes. The exemplary vengeance of God against the *Jewish* people may likewise be here intimated. Comp. D. vii. 13, 14. Rv. i. 7. Ps. ii. 12. (*c*). When the Son of Man shall come—and shall sit on the throne of his glory.—"Magnificent and lofty. The *whole description* may be *figurative*. Comp. Ps. xcvi. 1. &c. D. vii. 9. x. 26. Is. iii. 13. &c. Jo. iii. 2. Zc. xiv. 5. M. xix. 28."—And before him shall be gathered all nations.—"Some only understand this of those men who *have visibly professed the faith of Christ*, as the gospel net catches all kinds, and the virtues here spoken of are peculiarly Chri-

(*b*) 394, 395, 396. See whole interpretation, with notes. (*c*) 456. 67. See whole of this too.

glory of that people. The Son of Man does not mean Jesus himself, but *a sign* of him; nor does his coming in the clouds of heaven mean any real, visible approach of that kind, but, *as it were*, something of that sort; nor is it intended that any part of his power and glory will be visible, all of it being spiritual and invisible, designed as a mean of conversion. Hence too, the trumpet is that of the *gospel*, and the angels are *gospel ministers*. In the same light are we to take Matth. xxvi. 64. Mark xiv. 62. Luke xxii. 69. Rev. i. 7. In all which, the coming of the Son of Man imports no more than his coming irresistibly, *as in the clouds of heaven*, to take vengeance on the *Jews*, and to establish his religious and moral kingdom among men. Indeed, Matth.

stian. Comp. M. xiii. 38. 47." Then shall the righteous shine—
"This, for certain, is parabolical" (d).

CONTRAST. (a) It is appointed to *all* men once to die, and after this the judgment—and to them that look for him he will appear the **SECOND TIME**, without sin unto salvation (b). Looking for the blessed hope and the *glorious appearing* of the **GREAT GOD** and our Saviour Jesus Christ (c). And to you who are troubled rest with us, when the Lord Jesus shall be *revealed from heaven with his mighty angels, in flaming fire*, taking vengeance on them that know him not, and obey not the gospel of our Lord Jesus Christ; when he shall *come* to be glorified in his saints, and admired in all them that believe (d). The field is the world—the harvest is the end of the world, and the reapers are the angels, &c. (e). Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall *so come in like manner* as ye have seen him go into heaven (f). He hath appointed a day, in which he will *judge the world* in righteousness, by that Man whom

(d) P. 407, 408. with several notes, particularly 2, 3, 4. Indeed the Doctor seems to consider the whole as a *parable* only, even then he is at a manifest loss how to explain it. What light his book of reflections would have given, we cannot know.

CONTR. (a) See the passages themselves mentioned in the Article, particularly M. xxiv. 19. Rv. i. 7. One should think, if *some* of them immediately relate to our Lord's coming for the destruction of the *Jewish* state, and the erection of his kingdom among the Gentiles, *others* can only apply to the universal and final judgment, and that *all* of them *ultimately* refer to it. (b) H. ix. 27, 28. (c) Ti. ii. 13. comp. M. xxv. 1—13. I J. ii. 8. iii. 2. I P. v. 4. I T. vi. 14. 2 T. iv. 1. 8. I P. i. 7. 13. iv. 13. (d) 2 Th. i. 7—10. (e) M. xiii. 24—30. 36—43. (f) A. i. 19—II. Jb. xix. 23—27. R. viii. 17—23. 2. P. iii. 15. L. ix. 26.

xxv. 31. &c. seems to refer to a kind of universal judgment, if it should not be restricted, as is most probable, to those who have *visibly professed the gospel*; though consistently with what has been advanced before, one does not know well what to make of it: but one thing appears plain enough, that the whole description is figurative.

He hath ordained; whereof he hath given assurance to all men, in that he hath raised him from the dead (g). We shall *all stand before the judgment-seat of Christ*—So then *every one of us* shall give account of himself to God (h). And I saw a great white throne, and him that sat on it; from whose face the heavens and the earth fled away, and there was no place for them. And I saw the *dead, small and great*, stand before God; and the books were opened—and the *dead were judged* according to those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead, which were in them; and they *were judged every man* according to their works (i).

God hath appointed a day, wherein he will judge the world in righteousness by Jesus Christ, to whom all power and judgment is given of the Father. In which day not only the apostate angels shall be judged, but likewise *all persons that have lived upon the earth* shall appear before the tribunal of Christ, to give an account of their thoughts, words and deeds, and to receive according to what they have done in the body, whether good or evil.—Then shall the righteous go into everlasting life;—but the wicked shall be cast into *eternal torments*—(k). Christ shall come again, at the last day, in great power, and in the full manifestation of his own glory, and of his Father's, with all the holy angels, with a shout, with the voice of the archangel, and with the trump of God, to judge the world in righteousness (l). Immediately after the resurrection shall follow the general and final judgment of angels and men.—At the day of judgment, the wicked—upon clear evidence, and full conviction of their own consciences, shall have the fearful sentence of condemnation pronounced against them; and thereupon shall be cast out from the favourable presence of God, and the glorious fellowship with Christ, his saints, and all his holy angels, into hell, to be punished with unspeakable torments, *both of soul and body*, with the devil and his angels *for ever* (m).

(g) A. xvii. 31. (h) R. xiv. 10—12. (i) Rv. xx. 11—15. (k) Conf. xxxiii. 1, 2. (l) L. C. Q. 56. (m) L. C. Q. 88, 89. See on preceding Article.

Of the abilities of MASTERS OF REASON to RECONCILE CONTRADICTIONS.

ARTICLE LXIX. *M.* It is easy for a master of reason, especially if his merit is so well known to the heads of an University, as to receive the highest literary honours they can confer, to reconcile palpable contradictions, which ne-

ILLUSTRATION. *M.* “ His behaviour (that of our Lord under his sufferings) was *more noble and perfect* (than that of other martyrs)—He feels a momentary *dejection, irresolution and horror*—You find him *sunk, dispirited, and HIS WHOLE FRAME AGITATED WITH FEAR AND HORROR* (*a*).—Your own *sins*, the cause of all his (CHRIST’s) sorrows—what he suffered for *sin*, the sole cause of all his sorrows—the life of *poverty and affliction* which led to it (his death) *which was in effect the principal cause of it* (*b*).—The gospel properly taken is nothing else but *glad tidings of great joy to all people*—The blood of Christ ratifies the *threatenings* as well as promises of the gospel (*c*).—That such calamities awaited him, (Jesus) *he knew from the first*—sealed it with his blood, being *long and fully apprised of the sad catastrophe*—He seems *not to have considered* his excruciating death in the manner it happened, *as previously fixed by an absolute decree* (*d*).—Had not Jesus suffered as he did, he *could not have been the Messiah* promised to the house of Israel—such a remedy (the death of Christ) *was in the counsels of infinite wisdom judged necessary* against it (*sin*).—Jesus himself supposes that his being saved from it (death) was *not absolutely inconsistent with the salvation of men*—Who will say, he would thereby (by *not suffering*) have been *prevented* from being a *Saviour*?—his own predictions, and those of the ancient prophets concerning this event (his death) *might be conditional* (*e*).—The *only instances* in which good men can serve the bad, are either with regard to *temporal things*, or with regard to *such spiritual benefits as tend to convert and reform them*—The benefits accruing to sinners from the righteous are *both temporal and eternal*. *To them the wicked are indebted under God*—for their *conversion and salvation*, if ever they be happy enough to obtain it (*f*).—When sinners remain obstinate and incorrigible in their evil ways, they *cannot be benefited* by *any intercessions* of the righteous in their behalf—why indeed should any one *pray* for the pardon of sin, persisted in and not repented of?—we ought not to de-

ILLUS. *M.* (*a*) P. 378—37. 45. (*b*) 426 452—371. (*c*) 506—363.
See also 456. Art. xxvi. (*d*) 375, 376—22. (*e*) 385. 448—246. 243. 22.
See also 244. (*f*) 267—274. 270.

ver fail to shock a common understanding. At least DOCTORS OF DIVINITY have a privilege which common scribblers must not pretend to, of advancing as many *paradoxes* as they please; though it were for no other end, but to display the keeness of their penetration, or the extraordinary deeps of their erudition, and to excite the admiration, or exercise the ingenuity of ordinary people into whose hands their learned works may come.

spair of those who seem to be the most hardened; nor to *forbear praying for them*, unless forbidden by an *extraordinary revelation* (g).—Shall we indeed believe, that God permitted his Son to undergo a painful ignominious death, in order to conquer the enmity of rebellious creatures, and reduce them to obedience; and yet after they are reconciled and become dutiful subjects at all this expence, *they will be suffered to perish*, notwithstanding their crucified Saviour hath received power to bestow immortality upon them? Sure that would be *highly inconsistent* and *absurd*—It (*the righteousness of Christ*) can secure the stability of the righteous, *only on condition of their continued watchfulness and fidelity*. By apostacy from, or *sining under the profession of it* (*the truth*) *we render the sacrifice of Christ unprofitable to us* (h).—There are sufferings which are *no punishment*—there may be suffering where there is *no guilt*, and consequently *no punishment is intended*—wherever *sin remains more or less*, there will also proportionally remain *punishment and misery* (i). *

(g) 266—268. (h) 320—282. 457. See also Illust. of Art. XLVII. and LVII. (i) 164. 447—232. These are but a few of many contradictions that might have been produced, and obvious to every attentive, intelligent reader of the Essay. The Doctor may try his hand on them.

* The reader will find some important doctrines of the gospel, as opposed to the *Socinian Creed*, which has been here exhibited, well illustrated and defended in some late publications. But as the Author has none of them in possession at present, nor has seen any of them since they were first handed about, he cannot be particular: only, he recollects, being much pleased with many things in the *Rev. Mr. Moir's book*. *Dr. Guyse's Treatises on the PERSON OF CHRIST and on THE HOLY SPIRIT*, just now reprinted by him, will, he hopes, give much satisfaction on these fundamental articles to all the friends of truth in this country.

A P P E N D I X,

Relating to *Dr. M'Gill's Explanation and Apology*,
with the Procedure of the Synod of *Glasgow* and
Ayr upon it.

THROUGH the unforeseen and most unaccountably slow progress of the press, the preceding *Detection* has been withheld from the public several months beyond the earnest wish and confident expectation of the author. But as he firmly believes that *all things are of God*, so he desires to adore the Divine Providence, whose dispensations are all right, and whose time for every purpose is always best. Though the affair of *Dr. M'Gill*, one of the Gentlemen, whose heretical system of religious principles has now been laid open, seems to be finally settled by the late proceedings of the Synod of *Glasgow* and *Ayr*, the cause can never be *dead*, while the books published by him and his worthy Colleague are in circulation, and while there are any well disposed and intelligent persons in this country to wonder at, to mourn over, and to testify against the dishonours done to the blessed JESUS, and the precious truths of the gospel, by these *Doctors*, and the courts with which they are connected. Indeed *Socinianism* bids fair to be the fashionable and prevailing scheme of doctrine in the established Church, both from the increasing numbers, zeal, and boldness of its friends in a public character, and from the filliness, coolness, or treachery of its professed enemies: and the publications of that way already made, not in the least repressed, but exceedingly encouraged by the late transactions at *Ayr*, how horrible and pestilential soever, are likely to be no more than the forerunners of an innumerable swarm, yet to issue from the same bottomless pit. The preceding *Detection*, therefore, which exhibits that scheme as it now is, and always must be in substance, whatever new hands shall be employed to enliven and adorn it, cannot be reckoned unseasonable, but, with other productions of the same kind, become every day more and more proper and necessary. Besides,

It seems to have been one part of the design of holy Providence in retarding the present work, to give the author a better opportunity than he would have enjoyed otherwise, of reviewing, along with his *Creed*, *Dr. M'Gill's Explanation and Apology* made to the Synod, and now in every body's mouth, together with the proceedings of the Synod in that cause, which are, and cannot miss to be, an object of the same public attention, admiration, and regret. And as he is bound to follow the Lord fully, wherever he is pleased to lead him, without counting upon the expence of misconstruction, reproach and slander, or any other hardship he must encounter in the way of his duty, he shall, trusting to divine conduct and protection, and sure of the approbation of all of every denomination who are not at ease in Zion, clearly address himself to this service. If his reflections, or any of them, shall, upon cool and impartial examination, be found unjust, he knows they are entitled to no quarter, and he has not the presumption to request a better reception than they deserve.

The Doctor's *Explanation and Apology*, with the procedure of the Synod

on it, as extracted from the records, by the Clerk, and published by authority of the Synod, is precisely as follows :

" I am extremely sorry that what was honestly intended by me to serve the interests of piety, charity, and peace, should have given ground of offence to my Christian brethren.

" My Essay on the death of Jesus Christ was designed to be wholly practical. My sole object was to promote practical godliness, founded on the facts and circumstances of the gospel history; and upon this design I was so intent, that I may in some instances have omitted things which I hold to be true, when the practical use of them did not immediately occur to me. In every work of man, more especially a work of some length and variety, it is not to be expected but there will be failures and blemishes which may have crept into it; at which, however, men of judgment and candour will not be offended, when they are convinced that the design, upon the whole, is good.

" These things being premised, my general answer to the first article in the report is,

" *1st*, That I have explained "the doctrine of the atonement by the sufferings and death of Christ," if not with all the advantage that might be wished, yet in the way that appeared to me most agreeable to the plain and undeniable facts of the gospel record, most instructive and edifying in its tendency, and least liable to be perverted by sinners into a pretence for continuing in their sins; but on the contrary, to afford them pressing motives to a speedy repentance. It seems likewise calculated to comfort and confirm good men, and animate them in well doing. I have, after the Evangelists, given a minute detail of Christ's sufferings for our sins, and largely insisted on the merit of his obedience unto death, as the foundation of all our hopes of pardon and salvation. And what is advanced upon this head, I hoped, upon the whole, would have been thought agreeable, not only to the word of God, which was my only rule in composing it, but likewise to the Confession of Faith, which always represents the perfect obedience and unspotted sacrifice of Christ as that which avails with God in behalf of penitent sinners. Chap. viii. 3, 4, 5. Chap. xi. 3.

—To the

" *2d Article* of the report, I answer, that my subject required me to consider our Lord Jesus Christ simply, first, in his suffering character, as a man of sorrows, and acquainted with grief; and then, in reward of his obedience, as highly exalted with God's right hand, and made Head over all things to the Church. If any word hath escaped me, disparaging to the "person and character" of our Divine Saviour, it was certainly far from my intention, as I always studied to speak of him in scripture language, or in language which I took to be of like import with that of scripture.—To the

" *3d Article*, my answer is, that though I have hinted some reasons, why some of the expressions relating to Christ's priesthood are not to be understood literally, but in a figurative sense, and in allusion to the high priest under the law; yet I never meant to say that the doctrine of Christ's priesthood and intercession was figurative; but do maintain that it is real, important, and highly necessary, both to our present comfort, and our eternal salvation. For thereby we are assured of the pardon of sin, when we sincerely repent of it, and may depend on receiving, in answer to our prayers, all needful aid and succour from above, under our infirmities; we have freedom of access to the throne of grace, and are

encouraged to serve God with the spirit of love, and joy and hope. And all these and other benefits which we enjoy, or hope for through Christ, are founded on the willing and acceptable sacrifice, and oblation, which he made of himself on the cross. The whole of this, as far as I understand, is agreeable to Holy Scripture, and also to our other standards.

"*4thly*, As to the fourth article, the method of reconciling sinners to God by repentance," I only meant, by what I said on that article, that though our reconciliation to God is solely by the death of Christ, it is never effected without the sinner being brought to repentance. As I know no other name under heaven, given among men, whereby we must be saved, but that of Jesus Christ, so I know no method of salvation but what he has pointed out in his Gospel; and that, I conceive, is the method of faith and repentance. "This is the work of God, that ye believe on him whom he hath sent: and except ye repent, ye shall all likewise perish."

"So speaks the Saviour of the world; and does not our Confession say, "Repentance is of such necessity to sinners, that none may expect pardon without it?" Chap. xv. 3.

"*5thly*, Now for the last article in the report, "concerning subscription." I have indeed given my opinion, that it would be better if the practice of it were laid aside, as it was certainly for some centuries unknown in the Christian church, and was not even practised in our own church for many years after the Confession of Faith was adopted. But that is a political question, like patronage and many others, where, I apprehend, a man may lawfully propose his opinion, with the reasons of it, whether well or ill founded, as to what he thinks may be for the good of religion and of society, without being liable to any censure on that account. Upon the whole, I assert, as I have formerly done more than once, that far from being inimical in any respect, I am a zealous, though weak friend to the constitution and authority of the Church of Scotland, in doctrine, discipline, and worship, and do cordially condemn whatever appears inconsistent therewith.

"And considering that every Minister of the Church of Scotland is bound, by very solemn engagements, to adhere to her standards, and that these standards are the only authoritative interpreters of the sacred Scriptures among us, I hereby again declare, that I am sorry that my publications should have given offence to any of my brethren, or to the world. And now, upon further reflection, I am sensible that there are ideas contained in these publications which may appear improper, and modes of expression ambiguous and unguarded, particularly respecting the original and essential dignity of the Son of God; the doctrine of atonement by his sufferings and death; the priesthood and intercession of Christ; the method of reconciling sinners to God; and subscription to the Confession of Faith; all which ideas I hereby disclaim, and for all such expressions I am heartily sorry, and hereby declare my belief of these great articles, as they are laid down in the standards of this church. I therefore entreat the reverend Synod to receive this my apology, which I leave with them and submit it to their determination to publish these my explanations and apology to the world, if they shall think it necessary.

(Signed) WILLIAM M'GILL.

"THE Synod having read and considered the above explanations and apology, did, without a vote, approve of them, and receive the same as

satisfactory; ordered them to be published by their Clerk, and along with them the Section of the Confession of Faith respecting the original and essential dignity of the Son of God, and also that Section of the Confession which respects the atonement.

"Upon which Dr. McGill declared his acquiescence in said sentence, and took instruments in the Clerk's hands. The Synod, impressed with a deep sense of that harmony and concord with which this matter has been settled, and convinced that what they have done will, under the blessing of God, tend to promote peace and truth in this church, thought proper to appoint, and did appoint a reverend member to give thanks unto God for the countenance and direction he had been pleased to give them in this matter.—The Synod concluded with Prayer.

*Extracted from the Records of the Synod of Glasgow and Ayr, by
ROBT. CLASON, SYN. CLK."*

The first object striking the mind on the perusal of this extract is, what some are pleased to call the Doctor's *recantation*, on which they congratulate the high formidable powers of the Church, and the correspondent zeal and fortitude of the acting Clergy. It must be owned the Doctor's paper bears a *shew* of something like recantation to superficial readers, and as even that *shew* is more than was expected from his boasted integrity and heroism, it is differently accounted for. Some allege that his friends in the Church, though sufficiently attached to his cause as their own, and making daily acquisitions to their number and strength, feeling themselves as yet unable to carry him off in triumph, advised the measure; the rather considering the probable complexion of many in the ensuing *General Assembly*; especially the conflicts they would be obliged to sustain with some Gentlemen of the long robe. Others, that his partizans in the town of *Ayr* and its vicinity, having tried their strength, found any funds they could provide in a separate independent *Socinian* synagogue, inadequate to his support.

Both these may be true. It is to be hoped the *Socinian* members of the church, notwithstanding their growing numbers, are still the minority; who therefore, without the assistance of their *Arminian* brethren could not have done all in his favour that his singular merit demanded: and though these last could never have concurred in the condemnation of his book as it stands, nor even in some of the articles stated by the Committee; it is questionable, whether they would have consented to dismiss him, when fairly brought into judgment, with impunity and applause; some acting from principle, and some from a spirit of party. Nor is it any wonder the *Lawyers* were dreaded. Many of them can speak well, and all of them are accustomed to speak bold truths. If we may judge by their freedoms at the preceding *Assembly*, they would not have spared in the progress of that cause, some under a full persuasion of the truth and vast importance of the articles of our faith denied and impugned by the Doctor, a deep conviction of the great and manifold danger, or rather of the utter ruin of the constitution, if such proceedings should be tolerated, and a just detestation of the disingenuity and baseness of clergymen, who exert themselves for the subversion of that very religion which they have sworn, subscribed, and are paid to teach and defend: others from the contempt with which they affect to treat the whole order, and a distinguished malevolence of mind prompting them to seize every opportunity of mortifying and exposing them. Besides, though *Socinians* are miserable *Divines*, some of them are, next to the house of

Loyals, excellent politicians. Such must be sensible that, stupid and ignorant as the generation is become in all matters of religion, things are not fully matured for an open judicial acquittal of one convicted of holding their faith, that supposing the civil government, the sworn guardian of the constitution of the church, should be silent, the people might be thrown into such tumults, as their united influence and address would not be able to quell. And of whom should the Doctor take advice, if not of those so well qualified to give it, and who, above all, deserved his confidence?

Nor is the other improbable. For how fine a speculation soever *Socinianism* may be, after all the profusion of eloquence which its advocates have employed to describe and establish its energies, it never yet had in experience, and never can have, much power for opening the heart in matters of religion and morality. Nay, seldom has it been able to sustain any considerable hardship, or even to unstring the purse with tolerable readiness and liberality, for its own propagation. Of all the *Arian* and *Socinian* societies in *England*, it is doubtful, whether any one of them has been immediately gathered from the national church provided for by law, and formed of a people voluntarily subjecting themselves to the expences of a separate state. It is certain that most, if not all of them, are composed of persons who were born and educated in that connexion, or of the descendants of *Dissenters* of a better description, who for ages have been accustomed to such burdens. It should seem there is but one, or two, of these societies in *Scotland*, and these take care not to overstretch themselves for the interest of their teachers. Shall we marvel, then, that those of the same principles about *Ayr* are fast handed, or that the *Doctor*, though full of zeal and a mirror of disinterestedness, should not throw himself on their mercy, since, good man as he is, he cannot, like the *Cameleon*, live upon air?

But whatever be the *show*, where is the *truth* of his recantation? Can the Synod, or any man living, point us to it? It is indeed talked, as if his friends were disappointed, and angry at his submission. But if any of them have dropt expressions of that import, it can be only to foment the vain and absurd credulity of some on the other side, in order that they may laugh at it; or because, in their opinion, he has bowed somewhat lower than he needed. Most probably, the story is invented and propagated by those that would be thought the friends of the constitution, that those who complain, or are suspected of murmuring at their conduct, may, in despite of common sense, be wheedled into a conceit, that their mighty noise, exertions and achievements, are more than much ado about nothing. For,

Has he really retracted any *one* doctrine advanced in his *Essay*, or modified it, as contrary to the word of God, and the standards of the church? Has he consented to expunge a *single* sentence, or even to correct its language. What is it, and where? It is true, he speaks of "the original and essential dignity of the Son of God, the doctrine of atonement by his sufferings and death, the priesthood and intercession of Christ, and the method of reconciling sinners to God," as if, in what he has taught on these subjects, there "were some ideas that *may appear* improper, and modes of expression ambiguous and unguarded." But still where is the sentiment formerly held, or the mode of expression once used, which he renounces? The whole world cannot find it. Strange recantation, of a speech or writing, in which not a *single* idea or expression is abandoned or corrected! Indeed, whatever others, in their ignorance or haste, may suppose,

both the Synod and the Doctor have more sense, than to call the paper given in by him, and received as satisfactory by them, a *recantation* or *retraction*. They agree that it is an *explanation* and *apology*. How far it is an *explanation* may be submitted. For if any person shall imagine, on the most attentive and accurate perusal, that he has acquired clearer views of the Doctor's sentiments, either on the side of truth or error, he is a prodigy of penetration. But an *apology* it certainly is; that is, the reverse of a recantation and retraction, a defence or justifying answer, as that of *Tertullian* or *Justin Martyr*, for Christianity to the heathen; or a satisfying excuse, an excuse shewing the propriety of what he has done. Let us review the thing itself, if the reader pleases, in general and particular.

His book was 'honestly intended by him to serve the interests of piety, charity and peace.' But, whatever were his pious and benevolent intentions, is he now sensible of disservice done to any of these valuable objects by his heretical opinions, or even inadvertent mistakes? So far from it, that he will not only have credit for his good intentions, but plainly intimates his persuasion, that such 'failures and blemishes only have crept into his work, as may be expected in every work of man; more especially, if it is of some length and variety: consequently, such as men of judgment and candour will not be offended at, when they are convinced that the design, upon the whole is good.' And does not this show the nature and extent of his 'sorrow, that he should have given ground of offence to his Christian Brethren?' Sorrow, not that there are in his *Essay* such principles and doctrine as in themselves give just ground of offence, but only such as have ignorantly or maliciously been made occasions of stumbling; i. e. sorrow, that any of his brethren should be so shamefully deficient in judgment and candour.

What he has taught is 'founded on the facts and circumstances of the gospel history, with a sole view to promote practical godliness;' and therefore it ought to stand above censure. Indeed 'he may have omitted things which he holds to be true.' But does he acknowledge he has really done so; when he has omitted *every one* of the peculiar doctrines of the gospel, as understood by the churches of Christ; nor this only, but endeavoured artfully to subvert them, and to establish *Socinian* heresy and blasphemy in their place? No; only he *may* have done it. Such a thing is *possible*; though he is not sensible of it, nor can positively admit its probability. Supposing it were so, he has a twofold defence rendering the omission perfectly excusable; his uncommon 'intenseness upon the great design.' And to be sure the mind may be so intent in the prosecution of an important purpose, as innocently to neglect matters of an inferior consideration. Why should any man be so unreasonable as to insist the Doctor's mind ought to be distinguished by a peculiar construction? Besides, 'the practical use of these things did not immediately occur to him.' And where is the crime of not dragging polemical divinity, or even doctrinal subjects, of which he could make no use, into a practical *Essay*? or, though they had been susceptible of such improvement, who can blame him, because it did not readily and forcibly occur? Who is he that has the full command of ideas on any subject?

His answers to the several articles in the report of the Committee are quite conformable to the preamble, altogether *defensive*.

As to the *first*; He will not be so presumptuous as to affirm, that he has 'explained the doctrine of the atonement, by the sufferings and death of Christ, with all the advantage that might be wished;' and yet he is

not sure but he has, at least he is not convinced of any deficiency, as his conditional particle *if* signifies. He has, however, explained it ‘in the way that appeared to him most agreeable to the plain and undeniable facts of the gospel record,’ &c. And he has precisely the same views of his explication still, though he has industriously exploded the *vicarious, penal, expiatory, satisfactory, meritorious, and efficacious* nature of these sufferings (*a*). ‘He has, after the Evangelists, given a minute detail of Christ’s sufferings for our sins:’ And yet he contends there was no translation of the sins of men to Jesus Christ, nor any respect whatever had to guilt in his sufferings; but only, that he suffered by *occasion* of sin, or if on account of it, only as opposing himself to the iniquities of men, to stop their progress (*b*). ‘He has largely insisted on the merit of his obedience unto death, as the foundation of all our hopes of pardon and salvation:’ and yet he holds that his death has no merit in it at all, nor makes any part of his righteousness, that the merit of this last is of the same kind with that of the righteousness of ordinary men, is no equivalent for the favours conferred, and at best procures but a *conditional* salvation, which may be, and in innumerable instances is, never applied (*c*). ‘He hoped that what is advanced upon this head, would, upon the whole, have been thought agreeable, not only to the word of God,—but likewise to the Confession of Faith:’ He hopes so still, and if it be otherwise, he cannot account for it; and as a proof how innocent he considers himself, he refers to Conf. viii. 3, 4, 5. xi. 3. though he well knows the Confession teaches, in section 4. of chap. viii. that “the Lord Jesus—endured most grievous torments immediately in his soul;” which, in the strongest manner, he denies (*d*): that the fifth section teaches, that “the Lord Jesus, by his obedience and sacrifice of himself—hath fully satisfied the justice of his Father, and purchased not only reconciliation, but an everlasting inheritance in the kingdom of heaven;” as is more particularly and fully expressed, chap. xi. 3. And yet he constantly denies any proper *satisfaction* in the ease, and any proper *price* of redemption (*e*); nay, any such thing as punitive justice in God (*f*).

To the second Article his answer is of the same *justifying* kind. ‘His subject required him to consider our Lord Jesus Christ’ as he has done. He is not sensible of ‘any word escaping him, disparaging to the person and character of our Divine Saviour.’ But ‘if it has,’ and doubtless the thing is possible, though neither evident nor probable, ‘it was certainly far from his intention, as he always studied to speak of him in scripture language, or in language which he took to be of like import with that of scripture.’ And yet all the DIVINITY he allows him is *godlike powers and honours, or a fulness of celestial endowments and privileges* (*g*). He considers his *Sonship* as equivalent to his *Messiahship*, and of the same general order as the sonship of others (*h*); denies him *divine perfections*, particularly *divine knowledge* (*i*); excludes him from the *creation of the natural world* (*k*); makes him a *mere man* and a *person of our own order* (*l*); nay, a weak and *imperfect man* (*m*); regards his *humiliation* as no more than laying aside the exercise of *extraordinary endowments* and claims of *pre-eminence*, about the time of his death, and submitting to be crucified (*n*); maintains, that *di-*

(*a*) See the Articles of this work, 35, 36, 37, 38, 39, 40, 41, 42, 43. 45. 47.

(*b*) Art. 39, comp. with those now mentioned. (*c*) Art. 45. 41. 46.

47. 54. (*d*) Art. 37, 38. (*e*) Art. 39, 40, 41. (*f*) Art. 5. (*g*) Art. 7.

(*h*) Art. 9. (*i*) Art. 10, 11. (*k*) Art. 13. (*l*) Art. 15. (*m*) Art. 16.

(*n*) Art. 17.

vine worship paid to him is solely founded in his exaltation as man (*a*); that the design of appointing him a *Redeemer*, was only to reduce the penalty of the law to *temporal* death, and enable men to save themselves (*b*); that his highest character on earth was that of great *Prophet* (*c*); and so that he had no *Priesthood* (*d*), no *Kingly office, power, and authority* (*e*); but was only sent to preach the gospel, confirm his doctrine by miracles, set a virtuous example, and promote the salvation of penitent sinners the best way he could, at the expence of whatever sufferings might befall him in the course of his duty (*f*).

Such, too, is his answer to the *third Article*. For, ‘though he hinted some reasons, why some of the expressions relating to Christ’s Priesthood are not to be understood literally, but in a figurative sense, the whole of what he has taught, as far as he understands, is agreeable to holy scriptures, and also to our other standards.’ And yet he maintains, that Jesus, while on earth, was only an interceding, not an atoning Priest, that his sufferings, so far from being perfectly expiatory, were only the means of preparing him to make atonement in heaven; nay, that he was not so much as properly consecrated in that office, till these were finished (*g*); and, therefore that his sacrifice was in no sense *propitiatory*, but only a sacrifice for the truth, or a confirmation of his doctrine (*h*). He holds, that his intercession is of the same kind as that of other good men (*i*); that it belongs as much or more to his *kingly* as to his *priestly* office; and that while it extends to the whole human race, indefinitely and without exception, it is not effectual for obtaining *any one* spiritual blessing, properly such, neither pardon nor repentance, but only of avail to procure respite for sinners, and the means of repentance; consequently, that it cannot profit those who still remain impenitent (*k*).

The twofold stroke of *innocent* policy in this answer, too, is very remarkable. ‘He only hinted some reasons,’ &c.’ and yet he will not admit so much as one of these expressions to be understood in a proper sense; for enumerating all the kinds of sacrifices under the law, by which the sacrifice of Christ is represented in the New Testament, he finds it was none of them in any proper sense; but only had something resembling them all (*l*). ‘He never meant to say, that the doctrine of Christ’s priesthood and intercession was figurative.’ No, indeed; ‘he maintains, that it is real, important, and highly necessary.’ And what dunces are they who could suppose he meant otherwise! It is certainly his opinion, boldly asserted, and with wonderful force of argument confirmed, that our Saviour’s sacrifice and atonement was *altogether metaphorical* or *figurative*, as much so as any thing of the kind can be; but how stupid was it to conclude, he therefore held the DOCTRINE of his priesthood and intercession to be *figurative*? Is there no difference between a *metaphorical priesthood* and *sacrifice*, and a *metaphorical DOCTRINE* concerning them? Poor Doctor! what ignorance or malevolence in thine accusers was this? For had he meant such a thing, to be sure, he would have been fitter for *Bedlam*, than to be litigiously prosecuted before Church Courts.

He stands equally unimpeachable on ‘the *fourth article*, the method of reconciling sinners to God by repentance; as he only meant, by what he said on that article, that though our reconciliation is solely by the death of Christ, it is never effected without the sinner be brought to repen-

(*a*) Art. 18. (*b*) Art. 29. (*c*) Art. 30. (*d*) Art. 31. (*e*) Art. 32.
 (*f*) Art. 33. (*g*) Art. 31. (*h*) Art. 40. (*i*) Art. 45. (*k*) Art. 48.
 (*l*) Art. 40. See also Art. 29, 30, 31, 32. 39—48, inclusive.

tance.' And yet he has taught, that God was willing, from the beginning, to allow the *benefit of repentance*, i.e. pardon on this ground, in *case of wilful sins*, and accept of repentance and sincere obedience, instead of sinless perfection (*a*); that the covenant of grace is a promise of pardon on repentance (*b*); and that nothing ever stood between God and man, but sin *unrepented of*, and that, upon repentance and amendment, he has often received sinners into favour, as the effect of *mere goodness* and *uncovenanted mercy* (*c*); that the death of Christ made no sort of reconciliation for sin, in the way of *expiating* its guilt, or making *satisfaction* for it as an offence (*d*); that as to **REPENTANCE**, it *pacifies divine justice*, *appeases a guilty conscience*, is the *haven of our rest*, the **ONLY radical cure** of our misery, and our very *salvation* (*e*). It must be owned these things seem to import more than he has stated as the meaning of them; but is it not fair he should give his own sense; and that is now what it was before, viz. whatever is meant by the name of Jesus, and salvation by his name, the *only method* of salvation, known to the Doctor, is that of *faith and repentance*. For if we cannot be saved without them, doubtless they must be the appointed mean of reconciliation with God, or a plenary satisfaction for our crimes, and the price of eternal life. Any distinction here, is a trifling metaphysical subtlety. And so far is the Confession from remonstrating against this doctrine, that it is in unison with the Saviour of the world upon the point, as the quotation made by the Doctor shews. Indeed it teaches, in *that very section*, that "repentance is not to be rested on, as *any satisfaction* for sin, or **ANY CAUSE OF THE PARDON** thereof, which is an act of God's free grace **IN CHRIST**," as it elsewhere dogmatises in the strongest manner, about Jesus satisfying the justice of his Father, and *purchasing reconciliation* by his perfect obedience and sacrifice of himself (*f*). But the honest Gentleman was not obliged to see these words, at least not to believe and quote them, as making nothing at all to his purpose, or that of his accusers.

' Now for the last article, concerning subscription.' He indeed treats that matter, in the appendix to his *Revolution Sermon*, with very little ceremony. He considers all Creeds and Confessions as the vain impotent attempts of human ignorance and pride, to express the articles of our faith better than the Holy Ghost has done, and the demand of subscription to them, as a most tyrannical imposition on conscience. For his own part he believes the doctrines of the *Westminster Confession*, *in so far only* as he finds them agreeable to the word of God, and cannot help laughing at more perfected believers (*g*). But in all this ' he has only proposed his opinion with the reasons of it, which a man may lawfully do, as to what he thinks may be for the good of religion and society, without being liable to any censure on that account.' It is strange, if in an enlightened age and a free country, such as ours, a man, how wise and benevolent soever, cannot be suffered to state his opinion on "a *political question*;" for such is that of subscription. Common people, it is true, are ready to regard it as somewhat more, even a question of *religion* and *morality*, whether a man may solemnly declare and subscribe his *sincere belief* of a set of religious articles presented to him, and *vow* his adherence to them, his *maintainance* and *defence* of them,—in the way of renouncing and abjuring all tenets and opinions contrary to, and inconsistent

(*a*) Art. 19. 21. (*b*) Art. 26. (*c*) Art. 56. (*d*) Art. 39—43, inclusive
 (*e*) Art. 60. (*f*) Chap. viii. 5. xi. 1, 2, 3. (*g*) Art. 63.

with these articles,—while he really does not believe the greater part, perhaps not one of them, as they stand in the Creed or Confession, but finds himself obliged to subvert and impugn them by all ways in his power? or whether, when a public teacher has revolted from the faith of the society, professed and sworn as above, and in the course of his stated administrations, or in a publication made to the world, or both, employs all his abilities to destroy that faith, and to establish quite the reverse, he is guilty of no crime, is entitled to ministerial and Christian communion in that society, and to all the emoluments of office? But common people see in one light, and learned men in another. The Doctor is confirmed that this is a mere political question; as also that of Patronage, i. e. whether church members have, by the authority of JESUS CHRIST, as at the beginning of the Christian dispensation, an exclusive and unalienable right of chusing their own pastors? or whether that right, and the full exclusive exercise of it is, by inheritance or purchase, like any other civil property, lodged in a single person, who, perhaps, never saw that church, has no knowledge of it, nor interest in it, is resident in a foreign land, and a member of another church, quite different or opposite in many of its leading doctrines, much of its worship, and the whole of its order,—if he be not an avowed Infidel or Atheist? And it is very likely he can procure, were it needful, the hands and seals of our four Universities to support his opinion about both; after this can there exist the least ground of controversy?

The justness of this view of his answers is rendered, if it were possible, still more undeniable by what is immediately subjoined as his declaration on the whole. ‘Upon the whole I assert, &c.’ As to the fact, there can be no disputation with any person of the smallest discernment, who has perused the preceding *Detection*, or even what has now been advanced. He is most undoubtedly inimical, in the highest degree, to the constitution and authority of the church of Scotland, as far as her *doctrine*, and her *worship*, in respect of its glorious object, are concerned. This admits of no contradiction or palliative; and therefore no man, whose faith is rational, can give him credit, for ‘cordially condemning whatever appears inconsistent therewith.’ But this is what he would have us amuse our fancies with, if we be able; and consequently that his works, instead of injuring the constitution and authority of the church, have done signal service in illustrating and defending them.

On the conclusion of the apology, perhaps little of importance can be added to the strictures made by a late anonymous writer. The *Detecto*r can heartily adopt these, and present them to the public as his own, with a few small corrections*: It is plain the ‘sorrow,’ professed by the Doctor in his preface and repeated in his conclusion, ‘that his publications should have given offence to any of his brethren or to the world’ is of the kind before represented, and no other. The ‘consideration of the very solemn engagements by which every minister of the church of Scotland is bound to adhere to her standards, and of these standards being the only authoritative interpreters of sacred Scripture amongst us,’ as the sole ground of his penitence, demonstrates that he has no consciousness of having justly offended any body, by indignities done to the Son of God, and gross injuries offered to the sacred truths of his gospel. Nay

* See *Remarks on the late proceedings of the Synod of Glasgow and Ayr, in Dr. McGill's cause, in a letter to a Friend, by John Knox.*

it is perfectly evident from his apology, and the observations now made on it, that he considers the offence taken, as originating and maintained in a groundless imagination, of which incandid and injudicious minds alone are capable, of his having departed from, and, on the matter, impugned the standards, while in fact he has paid them all due deference.

It is true 'he seems to offer more to the purpose when he adds, that "now upon further reflection, he is sensible there are ideas in these publications which *may appear* improper, and modes of expression ambiguous and unguarded" in the points mentioned. And as far as expression is concerned, there is no reason in one view to suspect his sincerity; because he must have the liveliest and strongest sense that, on several subjects, *ambiguity* was designed, studied and laboured, as he did not chuse to be plainer for the present; finding it rather inconsistent with his interests. Nor has he profited so little by late experience, as not to perceive, that some of his expressions are not entirely guarded, that if too ambiguous and close for an honest man, they are too plain and open for a deceiver, intending by good words and fair speeches to beguile the hearts of the simple, since they can scarcely be mistaken by an attentive reader, moderately instructed in the first principles of the oracles of God.'

But, in another view, this apparent acknowledgement is the thinnest vapour, which evanishes on the gentlest touch. For, it is one thing for ideas to *appear* improper to people of a certain description, and a very different thing for them to be *really* and *in themselves* such. We have seen he finds no fault with his ideas in the last consideration of them. If he does not absolutely justify them all, neither does he condemn, or offer to correct *any one* of them. What he admits is no more than a *possibility* of their *appearing* improper, without being able to comprehend the *probability* of it among the intelligent and candid. So as to his *expressions*; for, if the words are taken in construction with the preceding ones, as the sentence seems to require, he does not grant that they are unguarded and ambiguous in themselves, but only that they *may appear* such to the same ignorant and captious people who presume to quarrel with his ideas. And then, as *Mr. Knox* justly observes, since there is no enumeration of those ideas or expressions, nor any instances whatever given, every one is at liberty to select, mark and condemn, just as may suit his own hypothesis and taste, of the faith of the *Doctor*, or the opposite, a man of letters and a critic, or a boor and an idiot. Besides, though his sense of real improprieties in both these were expressed in the fullest and most unambiguous manner, it amounts to nothing, but that, agreeably to his concessions in the preamble, his publications are not absolutely faultless, and that it is not impossible for a very acute and inexorable critic to espy *inaccuracies*. Is not this perfectly consistent, not only with his having taught only the genuine uncorrupted doctrines of the gospel, but his having taught them with uncommon justness of sentiment and precision of language? What is it, then, for him to say, 'all which ideas I hereby disclaim, and for all which expressions I am heartily sorry?' It is to hold up to the Synod, and to the world, a *painted bauble*, and bid them wonder at the extraordinary sacrifices which his distinguished sincerity and candour have induced him to make.

Finally, he pretends 'his belief of these great articles,' on which the Committee had given in their report, 'as they are laid down in the standards of this church.' The natural unequivocal import of which is, that he is fully persuaded of the truth of the doctrine on these heads, as laid down

in the *Westminster Confession of Faith* and *Catechisms* from the scriptures; and that he receives it as matter of undoubted faith and necessary profession. And were this the first declaration of the kind in the Christian church, or were the circumstances in his case such as would found a rational charity; nay, if they were not such as destroys every foundation on which that charity could be built, we would certainly be bound to believe him in our turn. But, alas! to the dishonour of religion, and the discredit of its professors, how many declarations of that sort, from the days of *Arius* till now, have been made by persons who meant nothing by them, or worse than nothing, the grossest deception and imposture; but which at length have been so well understood, as to pass, like the fashionable compliments of our polite age, for words of course? The same language has been held by different heretics and seducers in our own land, such as *Simpson* and *Campbell*, and yet it never deceived any, who were not resolved in all events to be deceived.

As to the present instance; nothing can be more certain, than that the doctrine advanced in the *Essay*, upon the points in question, lies in a positive and direct contradiction to that laid down, and supported by scripture evidence, in our subordinate standards. This is demonstrated to the fullest conviction in the preceding *Detection*. It is impossible for a human conscience or face to deny it. It is no less evident from what has been already stated, that the Doctor has not retracted a *single* sentiment, or corrected a *single* expression of his book; on the contrary, that he has again adopted, and warmly defended the whole, unless we are willing to accept the great burnt-offering of his *possible inaccuracies*; and therefore, that he does not, cannot believe these great articles, *as they are laid down in our standards, now*, more than at the time of his publication. The whole Synod, on both sides of the question, are as sure of it as of any axiom in *Euclid*; and so must every one else, who is not prepared to believe the sun is extinguished, when his light is like to put out his eyes.

What, you will say, have words which seem so full and plain, are so carefully chosen, and so accurately weighed by a Gentleman of the Doctor's abilities, taste and probity, no meaning at all? None; excepting that he believes these Articles to be palpable falsehoods, or that, though absurd, unscriptural and pernicious errors, they have obtained a place in the standards of this church, the only authoritative interpreters of scripture among us, *as they are*; or at the greatest stretch, that he believes these Articles, *as they are laid down in the standards, so far as* these standards are agreed with themselves,—the *Confession* and *Catechisms*, with the *scriptures*, and one part of the former, particularly on Christ's Godhead, atonement by his sufferings and death, Priesthood and intercession, and the method of reconciling sinners to God, with another part of them, respecting the infallibility and supreme authority of sacred scripture*: That is to say, he does not believe them all; because, in his mind, there is not only not a conformity between the books, which go by the common name of *Standards*, but a total repugnance and contradiction. It is a faith of the very same kind, which, to the utter disgrace of religion and morals, prevails, less or more, in all the national churches in the west of Europe, and receives their several *Creeds* and *Confessions in the lump*, as they stand by public authority, without really believing *any one* of the articles *as they are laid down*; perhaps, without having ever consulted, with any de-

* See Article 63.

gree of attention, said *Creeds* or *Confessions*. Nobody of any tolerable information and discernment can be ignorant of the reign of this *jesuitical* faith in *Britain*; and yet it would require a brow of triple brafs to avow it; so shocking is the abuse it commits on the most sacred things, so singular an outrage is it on the understanding and language of men, did not its frequency serve to alleviate the odium, and one impostor stand pledged to keep another in countenance.

The second thing demanding our attention is the *procedure* of the Synod on this *explanation* and *apology*. This also is so astonishing, that one scarcely knows what he should think or say. There can be no plausible ground of hesitation, that the Synod, after expressing their utmost dissatisfaction with his answers, ought to have served him with a libel in form; and, on receiving the same, or similar evasive and defensive answers, to have prosecuted it to his *deposition* from the office of the ministry, and a *full excommunication* from the church of Christ, till he should give satisfying evidences of his ingenuous contrition, and make a particular, full and unequivocal recantation of his numerous damnable errors. This is the good old path marked out by the *WORD OF GOD*, and the *constitution* and *lates* of this church*; from which, therefore, every church, and that of *Scotland* in particular, departs at her highest peril. But have the Synod walked in it? or have they not chalked out and pursued the direct contrary, when they 'did, and without a vote' too, as the strongest testimony of their unanimity, 'APPROVE of the foregoing *explanations* and *apology*, receive the same AS 'SATISFACTORY, and order them to be published as such'; without the slightest expression of their displeasure, or finding him in the *smallest* fault? We cannot deny, how much soever it were to be wished we could, that in some things, not all (for such a phenomenon, in *all respects*, was never exhibited in this country) they have trod in the steps of their progenitors, sitting in the supreme Ecclesiastical Court. But; instead of this being on excuse, it is an high aggravation of their conduct. Evil is, and must be *evil*, how many soever are leagued in the perpetration of it; and if Sons do not take warning from the crimes of their Fathers, but improve them as encouragements to do the same, or worse, they shew depravity and impenitence in their last stages.

In contemplating these complicated scenes of iniquity, we feel ourselves much in the same condition, as the prophet in the chambers of imagery,† at a loss where to begin, and shocked in proportion to our progress.

Have not the Synod in this affair, either deceived themselves, or wounded their own veracity? That the Doctor's *explanations* and *apology* should be *satisfactory* to the *Socinian* part of them, is neither incredible nor strange; because their whole system is left entire and unattacked, and their dear brother has not only escaped without hurt, but with uncommon applause for his docility and pacific dispositions. It must appear to them the most glorious triumph, that their scheme and its abettors ever obtained in the world, as a happy prelude of still greater things. But that they should be *satisfactory* to the *Calvinist* part of them, it in the exercise of their judgment, is impossible; because every one of them is confident the Doctor retains all his former opinions, and has had the audacity to defend them, even in his *explanations*, and attempted to abuse them with

* See Article 64. Stewart's Collections, P. 225, 226 233, 234, and Form of Process, chap. vii, viii. † Ezk. viii. 7—18.

fair and deceitful words. Some of them have been so honest, since the transaction, as to confess this, professing their dissatisfaction both with the Doctor and Synod. It necessarily follows, therefore, that, by receiving the *explanations and apology as satisfactory*, they endeavoured to stupify their minds, and bribe their consciences with sounds without sense, or, in their haste to get clear of a business, which they either wanted wisdom or fortitude to manage, they suspended the exercise of both; or that, for the good Doctor's sake, they have sacrificed their own veracity.

They have certainly mocked the public. The mighty bustle made by some of them, in court and out of it, seemed to indicate, at least to superficial observers, their hearty engagement in the cause; that convinced of the unscriptural and pernicious nature of *Socinian* doctrines, and their rapid progress in this church, they were determined to resist them with firmness, and never to abandon the present prosecution, till the seducer was brought to a particular, full and undoubted reantation, or to condign punishment. They have been known to declare, the *constitution* of the Church of Scotland was at stake in this affair, and that either it or the Doctor behoved to fall, with expressions of a fixed purpose to guard it and pursue him, as far as it would warrant them. Thus they made people believe that, rising up in the true spirit of a *Luther* and *Calvin*, a *Cranmer* and *Knox*, they would give times of reformation, which the crouds of puny *Dissenters*, with all their *Secessions*, *Testimonies* and *Covenants*, preachings and prayers sought in vain. From these things they obtained the growing esteem and affection of the serious and religious members of the church, became the objects of their confidence and expectation. But behold the issue! Not only has he not been censured according to the demerit of his crime, but has not been so much as reprimanded; not only are his multiplied and destructive heresies not condemned, but they have not received the least mark of disapprobation. Disapprobation! accepting his *explanations and apology as satisfactory*, is, in the most solemn judicial manner, to confess their justness, on the matter to adopt them, and all that gave occasion to them, as their own, and to beg the public to put out their eyes, as they have done, and please themselves with a few unmeaning or deceitful compliments. A tub to the whale, and a rattle to the child. How justly does the charge of the King of *Affyria* against a man of greater integrity apply here?*

Nor have they been less awanting to the offender. A great delinquent he must be in the eyes of all who believe the doctrines of Scripture and of this church; because they cannot but shudder at the horrible abuse committed on the word of God, not only by denying and explaining away, with its pretended assistance, the most precious and important of its truths, but by ascribing to it, and substituting in the place of these truths, a system of cunningly devised fables, the practical belief of which ensures everlasting ruin:—All in the way of attacking and undermining the foundations of that very church, of which he is a member and minister, and which he is bound by every sacred tie to maintain and defend. Yet the Synod have withheld necessary and appointed means of his conviction and recovery. Though the discipline of the church is an ordinance of JESUS CHRIST for her edification, and the special benefit of those, who by their erroneous opinions or disorderly practices have rendered themselves the proper objects of it,† they have, contrary to the

* 2 Kings xviii. 21. † Art. 64.

clearest light, declined to apply it, in a case where every thing called for its vigorous exercise. What is worse, if worse can be, they have not censured one of his errors, nor a single instance of his misconduct; they have not even judicially dealt with him about them, nor so much as pointed them out to his consideration. On the contrary, by receiving his answers *as satisfactory*, they have applauded and crowned him as a good soldier of Jesus Christ, who has courageously fought for his faith. If therefore, he should finally perish, no small portion of his blood will ly on their heads. And then,

How treacherous is such conduct towards the church? That it deserves this epithet *two ways* is manifest. For, when such a controversy is introduced into the church, as existed of old in Israel between God and Baal, what is truth and what is error, consequently on what side lies the duty and sin of the church in her professing character, it belongs to her guides, when and as far as, they themselves are enlightened, to give clear and decisive judgment, as those that watch for souls and must give account; that all, especially those under their immediate care, may be assisted to know, love and practise that truth and duty, and to detest, avoid, and contend against the opposite error and sin *. In shunning this, whatever be their pretexts and excuses, they are in a similar crime as a centinel of an army or garrison, fast asleep or perfidiously silent on his post. But who sees not, how high the controversy has run in this business between God our Saviour, and Socinus, or his creature and follower Doctor McGill? And yet, for any thing the Synod have done, the whole world cannot tell what is the ground of the debate, and under which banner church members ought to arrange themselves. Or if we take the matter in another light; the constitution of this church, in her doctrine, worship and order, is committed by the church herself, and the state with which she is allied, to the immediate protection of her own pastors and governors, under the most solemn vows and subscriptions, to watch over and guard every part of it †. If, therefore, they suffer it to be subverted or injured, without a vigorous and adequate defence, no one can be at a loss to determine on their conduct and find its proper name. Wherein does it differ from the conduct of the government of a nation, entrusted with the whole interests of the community, that instead of employing all its powers for the defence of the society, sells it to the invading foe, or abandons it to his depredations? Or from the behaviour of an army levied, commissioned and paid by the people, that in the day of battle, when all is at hazard, instead of cheerfully offering their lives in the discharge of their duty, revolts to the enemy, and turns their swords against their country? Besides,

How grievously have the precious truths of the gospel been injured? To these all are debtors, not only as they come from God, but as they are the revelation of his adorable and gracious character, in which our present and future welfare are singularly concerned. Our other obligations to them are strengthened by the relations in which we stand to our contemporaries and to posterity. Peculiar duty in this kind, as in others, falls to the courts of Christ, which are eminently set for the defence of the gospel ‡. In particular they are bound, according to the

* Jer. xv. 19—21. Ezk. xxxiii. 1—9. xxxiv. 1—21. John x. 1—13. Gal. ii. 3—5. Rev. ii. 2. † Art. 63.

‡ Acts xv. 15—29. xvi. 4. 1 Tim. 3 15.

calls of word and providence, faithfully to discriminate, publish, illustrate and confirm them; as also to repel with equal courage and fortitude every attack made on them, according to the nature, form and circumstances of that attack. If so, do they not violate every obligation by a dastardly concealment of the truth; much more if, by word or deed, they represent, or but seem to exhibit, error as truth, especially if that error strikes at the foundation of the gospel? Is not this, under the mask of friendship, to betray and murder it? See, then, the criminality of the Synod. For have they not from fear or shame, or some other principle equally unworthy, thrust the truth out of view, when it demanded the fullest confession and clearest display? Nay, by accepting the foregoing *explanations and apology as satisfactory*, have they not, in effect, represented a medley of strong delusions, everusive of the Christian faith, as if they were only shades of difference from that uncorrupted and salutary faith, or rather the very same manifestation of God in the face of Jesus Christ?

Let no man talk of their appointing *two* sections of the *Confession of Faith* to be published along with the Doctor's answers, as a refutation of this charge: for the smallest portion of common sense must feel the futility of the reply. Had they, indeed, published the several sections of that excellent summary in relation to the points in question, *as the very doctrine according to godliness*, which they and their people are bound to receive and hold, in opposition to the heresy and blasphemy of the *Essay*: or had they judicially received the report of the *Committee*, as far as they found it just and supported by proper evidence, and published it, as at once a *warning* and a fund of instruction to their people, something to the purpose would have been done. But, alas! barely to print *two* sections, without so much as a single word applying them to the case in hand, what is it? No more certainly than a synodical intimation, that these sections, being found in the *Confession*, contain the standard doctrine of the Church on these two heads, as if this had hitherto been a profound secret, or through some general phrensy had begun to be called in doubt; while the Doctor's *Essay*, impugning that same doctrine, has undisturbed possession of the public, and his judicial adherence to it, and defence of it, stands *AS SATISFACTORY* on the records of Synod. That this, and no more, is the meaning of it, the unanimity of the Synod, in the appointment, affords the strongest collateral evidence; because it is a notorious fact, that many of its members do not believe and teach the doctrine of these sections, but hold the very same opinions as the Doctor; and therefore could never concur in an unequivocal declaration, that the *former* is the true faith of Christians, and their faith. And is this to contend earnestly for the faith once delivered to the saints? Or is it not, under a pretence of honouring the faith, to force its homage to a miscreant usurper fabricated by the *Doctor*, after the Synod themselves have, in deep obeisance, bowed the knee?

With all this, the reader has long ago anticipated the necessary remark on the sour poisonous leaven, which the Synod have industriously kneaded into their church fellowship. The communion of the church is, among other purposes, intended by her HEAD to be a fair illustrious emblem and pledge of the fellowship of the saints in light. Into it nothing that is unclean and desileth should be allowed to enter, as far as the means of divine appointment, suited to this imperfect state, can hinder the intrusion. Such, however, are false teachers and seducers, as well as profligate livers. The more numerous and gross their errors, the more active and audacious they are in spreading them, and the greater their obstina-

ey in adhering to and defending them, always the worse. They are a leaven which, as far as it goes, renders the fellowship of the church highly offensive to God, as contrary to his express prescription, and defeating all the important ends of its institution, and is most pernicious to the church herself, as it is calculated for, and cannot but have a powerful operation in infecting her purer members, in depriving her of the Lord's presence in his ordinances, and at length drawing down his wrath to her utter desolation *. They ought, therefore, to be absolutely debarred; or if they creep in unawares, which is no uncommon case, the first opportunity of discovering them to conviction, marked with obstinacy, should be seized for their expulsion. But in contempt of these things, undeniable as they are, the *Doctor* is retained not only in Christian, but ministerial communion, and so in full powers of spreading the destructive contagion. Hereby the whole fellowship of the church is leavened. All her ministers and members, whatever be said of the personal soundness and purity of many of them, must be considered, both by God and men, *as one bread and one body with him*†. And what a guilty hazardous connexion this is, merits their most serious and deliberate reflection.

Should we not add the encouragement held out by the Synod to those of the same faith with the Doctor, now to come forward, and avow themselves in a manner becoming their cause, and their own dignity? It is not to be doubted, that numbers of Clergymen throughout the national church, have been long established in *Socinian* doctrines, and have daily inculcated them, as far as they deemed it consistent with their outward ease and safety. At least, this is the general complaint of the sounder, more serious and intelligent part of the people, supported by the unsolicited testimony of the better sort of ministers in all quarters. Yet few of them have had courage enough to step into broad day with their opinions, and none of them to the degree the *Doctor* and his *Colleague* have done. If the probable defection of their hearers to the *Dissenting* interest has deterred them on the one hand we may believe an apprehension of provoking discipline, much disused and enervated as it is, has disheartened them on the other. But now all fears of the last, they are persuaded, may be given to the wind. So troublesome has the late process proved to the adverse party, so miserably has it been managed, and to such a pitiful issue has it come, that it is not likely another of the same kind shall soon, if ever, be instituted in this church. Though it were, they foresee and can easily provide themselves for the worst, a few dry and fallacious compliments to the *Confession of Faith* and the constitution, with claims of good intentions, and concessions of failures and blemishes.— Thus armed, they may go from pulpit to press, with the unvailed mysteries of their scheme, in a state of the most perfect security; till the *Calvinism* of the Church of Scotland be, as it ought, confined to her musty worm-eaten standards, or driven under the paltry protection of a few base and *fanatical* *Dissenters*.

Several other things contributing to the indelible reproach of 'this settlement of the matter' by the Synod, will occur to every thinking impartial mind; but what has been suggested seems to carry its own evidence. If so, they can have no reason to value themselves on their 'harmony and concord,' but very much to the contrary. These may

* Art. 63, 64. with 2 Tim. ii. 16, 17. Ti. i. 10, 11. 2 Pet. ii. 1—3.

† 1 Cor. x. 16—22. v. 4—8. Rom. xii. 4, 5.

prevail in a bad cause, as well as a good one; and such is the state of our lapsed nature, that they are usually most eminent in the former. We have many instances on sacred record, in which such unanimity, instead of recommending the parties and their proceedings, have stamped them with double infamy*. Historians of all ages have transmitted examples of a similar kind, much celebrated by those that formed them, and reprobated by all posterity. That exhibited by the Synod appears one of the most astonishing and disgraceful. Not, indeed, on the part of the *Socinians*; it is what might have been expected of them: They acted consistently, and for the honour of their cause and its votaries. But on the part of those who profess themselves the friends of Jesus Christ in his real character, of the gospel, and of the constitution. What an unparallelled and horrible confederacy against all these was their harmony and concord! Not one of them to be found possessing so much integrity, resolution and zeal, as to insist for another ‘settlement of the matter,’ to move for it, or to give a dissenting voice! Alas, “the children of *Ephraim*, being armed and carrying bows, turned back in the day of battle. They kept not the covenant of God, and refused to walk in his law†.” How unlike *Levi*, in the day of his trial, “who said unto his father and mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept thy covenant ‡?” It may be possible for them to triumph in their harmony and concord now, particularly while receiving the hollow compliments of *Socinians* for their prudence, moderation and charity; but it is a circumstance which will cover them with confusion and shame another day. Yet that is not all, for,

They are ‘convinced that what they have done will, under the blessing of God, tend to promote *peace and truth* in this Church.’ In the first edition of these minutes, said to have been published by their Clerk, under their authority, ‘they hoped likewise, that the terminating of the affair in this manner would tend to preserve the authority of the standards §.’ But it should seem the record was not then corrected, or that the Clerk had exceeded his powers, for that hope is now vanished. So far well, as it was indeed the baseless fabric of a vision. For the standards, long accustomed to all sorts of contempt and insult, never met with such complicated and foul indignities, since the Church received and erected them, as in this cause. The Synod did right, therefore, not to hold them in the light here, but to bury them in their usual darkness, and to extinguish all hopes, if ever they existed, of their deriving any credit and authority from such a decision. It is a pity, however, the correction extends no farther than the article of the standards, particularly to the words now quoted. For can the Synod be serious in expressing their conviction? How could it arise? On what ground does it stand? Are any ideas annexed to the words? Or can the whole world ascertain them? One should think by the ‘truth,’ they mean the truth of the gospel, as it lies in the scripture, and is summarily stated in our *Confession* and *Catechisms*. But how, and with whom shall this truth be promoted by their doings? —With the *Doctor* and his *Friends*? Are they likely to be enlightened, convinced and reclaimed by such measures? or rather, shall they not certainly be confirmed and established in their errors?—With *themselves*?

* 1 Kings xix. 10. Matth. xxvi. 65, 66. Acts vii. 57—59. xix. 28—34.
Rv. xiii. 3, 5. † Ps. lxxviii. 9, 10. ‡ Deut. xxxiii. 9. § Glasgow Advertiser, 16th April.

What new evidence and credit has it acquired with them? or rather, what have they not done to weaken its evidence, lessen its importance, and sink its estimation?—With the *diffused church* in this country, and the *world* around? Has it received any farther illustration, any additional strength of argument, or any honourable testimony to its excellence and utility, for their sake? Or rather, is it not impossible for them, by all the labours of the Synod, so much as to know *what* they understand by the truth; unless the *Socinian* tenets taught in the Doctor's *Essay*, the explanations and defence of which they have received as *satisfactory*, be that very truth most pure? *Promote the truth!* when, as we have seen, all done to this purpose is a' solemn harmonious burial of it, with a splendid monument erected on its grave, to *Doctor M'Gill and Socinianism!* And then

' For the 'peace;' by it they should mean the "UNITY OF THE SPIRIT in the bond of peace;" but they cannot. That peace disclaims them and their proceedings; because it never can exist in a state of separation from the *truth*, and the duty we owe it, still less where truth is sacrificed at the altar of peace; more than the Spirit of God, who is the Spirit both of truth and peace, can be inconsistent with himself, and destroy one part of his work, which has an essential connexion with another, and is the very foundation on which it stands. Nor can they mean a peace, which shall leave even *their church* in the undisturbed possession of what she has attained, through the effectual measures taken by them to repress the activity and presumption of *Socinian* heresy and blasphemy; because, they themselves being judges, that insolent spirit of error has not received the smallest correction, or the slightest mark of displeasure. On the contrary, they have fawned on him, cherished and fed him. They have endowed him with greater powers than ever he possessed before, or could have attained otherwise, to wage unceasing and successful war with this church, till he has entirely subjugated and desolated her. Nay, they have prepared the field for him, and, upon the matter, become his heralds and soldiers.

What peace, then, have they laboured to promote? Such a peace as has long reigned in the church of *England*; in which, though she has her *Articles* and *Homilies* and *Subscriptions*, every man, clergy and laity, is at liberty to receive and teach what doctrines he pleases, from those of *David Hume* and *Voltaire* to those of the *apostle Paul*; provided he makes proper *congés* to the *Episcopal Mitre*, *Book of Common Prayer*, and the *A&E of uniformity*. Or a peace still more strikingly displayed in the church of *Rome*; in which, though she provides and applies as many swaddling bands and leading strings to her sons, as, one should think, would be infinitely more than sufficient to prevent their departure from her *Creed* a single hairs breadth, you may find all sorts of opinions and parties, sects, and factions, that the imagination of man ever formed, and beyond what ever entered into the heart of any one man to conceive, all living in perfect accord and in one holy communion, without a question; provided his *HOLINESS* receive the accustomed honours, and *Mother Church* be not in open blasphemy pronounced a *Harlot*. Such a peace, in short, as would exist in the *British* empire, should every man's mind be his rule; provided all the sacred forms of the constitution were preserved: or, as is enjoyed in the bosom of an individual, the sport of every diabolical passion or beastly appetite, under the dominion of 'the strong man armed who keepeth his palace, so that his goods are in peace.'

The apparently pious reference to 'the blessing of God' does not in

the least alter the case. Bad things will be what they are, whatever freedoms are taken in attaching his sacred name to them. If we believe that God is, and such a one as he has revealed himself to be, we must believe on the one hand, that the success of all our endeavours, be they ever so lawful, well directed and vigorously used, wholly depends on his blessing; and on the other hand, that any mean appointed by him, though in human view most contemptible, and unlikely to gain the end proposed, shall through that blessing prove effectual. They are Atheists, therefore, who despise and overlook his blessing, who do not place all their confidence in it. And had the Synod singly aimed at the promotion of evangelical truth and peace, in subserviency to the divine glory, and had the means employed been prescribed by God, doubtless, they were warranted by his promise to beg and expect his blessing. But as it is plain they must have had some other object before them than this, so their own consciences must tell them, the means chosen and applied are not only unsuited to such an end, but opposite to it, not only not prescribed by God, but reprobated and abhorred by him; consequently he can as soon deny himself, as grant his blessing to accompany them. The remotest expectation of it is an insult on his Majesty; scarcely to be exceeded by any thing in that kind, but by a ‘thought of its being proper to appoint, and actually appointing a Reverend Member to give him thanks for the countenance and direction he had been pleased to give them in this matter.’ His *countenance and direction!* when all the churches must see that ICHABOD was written on their assembly, and that because ‘they would not hearken to his voice, he gave them up to their own hearts lust, so that they walked in counsels of their own*.’ Better would it have become them to have fallen prostrate in an immediate and melting acknowledgement of their unutterable provocations, and in fervent supplication for the gracious remission of them; followed by the appointment of a solemn fast throughout all their churches, still farther to bewail their unequalled guilt, and the burning which the Lord had kindled. Merciful God! how adorable is thy patience and long suffering! What hast thou born, or rather what hast thou not born, from assemblies of churchmen pretending to constitute and act in thy name!

Sundry excuses, it seems, are offered for them. And how much would it be for the glory of Christ, the credit of his gospel, the honour of its ministers, the rejoicing of all true Christians, and the silencing of infidels, that their conduct could admit of any satisfying excuse, or could but furnish any circumstances tending to alleviate their guilt? Some of them are men of respectable character in many things, it is to be hoped, dear to the Lord, and whose administrations lie has owned in the salvation of fellow sinners. As such the present writer and all his friends esteem and love them. Though he is bound, as hinted in the entry, to a cheerful discharge of his duty, his record is on high, that, far from a malevolent pleasure in reviewing and exposing their miscarriages, or even the detestable opinions and conduct of the Doctor, it was with exquisite pain and sorrow he received the account of them, and with an increase of both he now lays his sentiments before the public. He should, therefore, gladly and eagerly seize every tenable ground of exculpation, if it were set before him, or if he knew where to find it. But alas! where is it? What apology consistent with truth and a good conscience can

be made? That some of them are respectable and good men, instead of lessening, enhances their criminality *.

It has been said, the state of the *Doctor's* family called for sympathy. And why not sympathize with him? They owed him this, and all proper evidences and fruits of it; they would have been exceedingly culpable in withholding it. But did the tenderest and most powerful sympathy require that the glories of our divine Lord, the unspeakably precious and important truths of the gospel, with the constitution and interests of the church, should be laid under his feet? Ought not the impartial and faithful exercise of discipline to have aided the other operations of God's hand against him for his conviction, humiliation and recovery? Or if the circumstances of these for the present were such as to justify the *suspension* of the prosecution, were they also reason sufficient, not only for totally abandoning it, but for making such a settlement with him as has been described? If this be love, it is such love as *faith* never produced.

To the same purpose, it has been urged, that the *orthodox* were taken by surprise. And, in some respects, this may be true. It is very probable, from the state of the affair prior to the meeting of Synod, they had no expectation the *Doctor* and his friends would make such a manœuvre in that stage of the business; a *manœuvre* that was worthy of them; and the more so, if the intention of it was closely concealed. But, in other respects, there could be no surprise in the case. The members of the Committee had full time to hear, consider and reason on his concessions; so much indeed, and to such satisfaction, that they unanimously agreed, *orthodox* and *beterodox*, to concur with the *Doctor* in offering his paper, as 'in every respect' corresponding with his professed 'disposition to make suitable acknowledgments, and restore peace†.' And, as the remanent members of Synod had public and fair warning of this design being on foot, and nominated the Committee to mature it, ought they not to have considered, in the interval of this cause, what acknowledgments on the part of the *Doctor* were to be deemed suitable, as the terms of peace; the rather since the measure was unexpected, and they could not but know the *Socinians* would contrive and improve advantages? Whatever affairs were under discussion during that interval, there could not be among them a man of common sense, and impressed with the importance of this cause, whose mind did not run out upon the Committee and their report; and who, therefore, was unprepared to determine, whether the answers given in were satisfactory or not. Besides, having engaged in this prosecution, and resolved to support it till brought to an honourable issue, it was their duty to have turned it on all sides, and to have stood prepared for all events in every Court. To suppose they did not, is to reflect as severely upon their understanding as their conscience, and to declare that with all their learning, dignities and experience, they are ignorant how to conduct a business in the house of God, most particularly and fully provided for by the constitution and laws of the house. The form it assumed at the Synod was what every person of ordinary discernment, in the least versant in the affairs of this church, could not but foresee it would take sooner or later. If so, what difference did it make in point of *surprise*, whether this was done in the Synod or *General Assembly*? He cannot be a friend of the former, who

* Deut. xxxii. 49—52. 2 Sam. xii. 7—14. 1 Sam. ii. 27—36. iii. 11—18.
Gal. ii. 9—14. † See Minute, Sess. iii.

offers an apology for them, which, in its very nature, only serves more to criminate and expose them.

Finally, it has been pleaded, in their behalf, that they had no hopes of the *General Assembly* making a better ‘settlement of the matter,’ but alarmino fears of their doing worse.’ And, indeed, what expectation of good can any man reasonably entertain of that Court, though supreme, and possessing powers which might make them a blessing to the church, and an honour to their country? It is long since a holy and jealous God seems to have said of it, ‘My soul, come not thou into their secret; unto their assembly, mine honour, be not thou united*. Ye are departed out of the way: ye have caused many to stumble at the law: ye have corrupted the covenant of Levi, saith the Lord of Hosts. Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law.’† Every year, and every public cause of religion, which comes under their discussion, shews how profound they are to revolt, and fills up the measure of their iniquity. There was no reason, therefore, to suppose a *better* settlement would be accomplished, or even thought of by them. ‘Do men gather grapes of thorns, or figs of thistles?’ But neither could they have done worse, unless, by a particular and express act, they had formally renounced their constitution and standards, and received the Doctor’s Creed in the place of them. The line pursued by the Synod is, doubtless, the very same which the *Assembly* would have chosen, though, perhaps, not with the same degree of unanimity. It is the usual course in such cases. Yet the Synod should have left it clear for them; because they would thereby have divided an enormous load of guilt, the whole of which is now fastened on themselves with unprecedented harmony and cheerfulness. One should think, had they not been convinced ‘this settlement of the matter’ was the proper one, they would, as they could easily, have hindered it, and gladly devolved the burden on stronger shoulders, where the greatest weights fit with peculiar gracefulness and ease.’ What they have done was certainly their own free choice; and the manner of their doing it, discovers a fondness that the whole merit of so glorious an achievement should remain with themselves, and a jealousy lest any idle scrupulosity or unnecessary delay should have wrested their blooming honours from them, and placed them on the head of the VENERABLE ASSEMBLY.

Upon the whole, though some may be far lost to good sense and religion, as to celebrate the praises of the Synod in this affair, and others, who care for none of these things farther than to make sport, may improve their proceedings, and the Doctor’s *Explanations* and *Apology*, which gave occasion to them, as a fund of humour and diversion, it is a serious and mournful business. All circumstances considered, the records of the Church cannot present so tragical and affecting a scene of that kind. It is an additional evidence, to many incontestible ones daily afforded, of the glory being awfully departed from this national Church, and that nothing is to be expected from her courts, especially of the higher order, but an entire destruction of ‘our holy and beautiful house, in which our fathers praised him.’ It serves, therefore, on the one hand, to confirm those, who, under several denominations, have staled a *Secession* from her, and formed themselves into distinct churches, in the propriety and in-

* Gen. xl ix. 6. † Mal. ii. 8, 9.

dispeable necessity of the step they have taken; as also of their continuing, amidst all reproaches of pride, party spirit, bigotry, fanaticism, and other hard words, stedfast and immovable in a separate state; where they are at liberty to reform themselves, and to enjoy the doctrines and ordinances of JESUS CHRIST in their native and unadulterated purity. To whatever contuniely and hardships of various kinds this has, or may in future subject them, if they have acted in simplicity and godly sincerity, as it is to be hoped multitudes of them have done, *his* praise should at all times be in their mouth, substantiated by the beauties of holiness in their conversation, who has, in his adorable sovereignty and free grace, given them counsel. It is a most distinct and loud call, on the other hand, to the friends of our Lord, of his precious gospel and holy institutions, whether ministers or people, still remaining in her communion, to consider seriously and impartially, as in God's sight, their sin and danger, and under his good hand, shaking off their weak prejudices in favour of a most corrupt and ruinous *establishment*, to follow the example of their brethren, and go forth unto HIM without the camp, bearing *his* reproach *. Viewing things through the proper medium, they cannot fail to perceive the honour of their Lord and Saviour, the preservation of his truths and ordinances, the welfare of their own souls, the good of posterity, and even their regard to that very church, in which they have continued by much too long and been perpetual snares to one another, inviting, nay, in the warmest and most importunate manner urging them to this. But if, from one corrupt principle or another, perhaps altogether or in a great measure hid from them, they cannot prevail with themselves, all at once, to go the same lengths which many thousands of their countrymen and fellow Christians have gone, with abundant tokens of divine approbation; it would be a sign of their not being wholly at ease in this ever darkening day of Jacob's trouble, if they would, agreeably to the hints thrown out by the above-mentioned writer, enter into constitutional and well concerted associations, either for libelling the Ayr Doctors in form, and bringing them and their heresies to condign punishment, or for rousing the courts, with which they are unhappily connected, to employ their intrinsic powers for that necessary and salutary purpose. If they shall decline this also, still there is no doubt but deliverance will come, because the time to favour Zion is set, and fast approaching in all parts of the world; but refusing the honour and comfort of forwarding that deliverance, they shall bear the guilt and shame of retarding it; for it is the testimony of JESUS, that 'he that is not with him is against him, and he that gathereth not with him scattereth abroad†.'

"O God, remember thy congregation which thou hast purchased of old: the rod of thine inheritance which thou hast redeemed, this mount Zion wherein thou hast dwelt. Lift up thy feet unto the perpetual desolations; even all that the enemy hath done wickedly in the sanctuary. Thine enemies roar in the midst of thy congregations: they set up their ensigns for signs. A man was famous, according as he had lifted up axes upon the thick trees. But now they break down the carved work thereof at once, with axes and hammers. They have cast fire into thy sanctuary, they have defiled by casting down the dwelling place of thy name to the ground‡."

* Heb. xiii. 13.

† Matth. xii. 30.

‡ Ps. lxxiv. 1—7.

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It has been thought proper to contract the names of the books of scripture in the Detection, thus:

Genesis,	— —	Gn.	Song of Solomon,	— S.
Exodus,	— —	Ex.	Isaiah,	— — If.
Leviticus,	— —	Lv.	Jeremiah,	— — Jr.
Numbers,	— —	N.	Lamentations,	— — La.
Deuteronomy,	— —	Dt.	Ezekiel,	— — Ezk.
Judges,	— —	Jd.	Daniel,	— — D.
1 Samuel,	— —	1 S.	Hosea,	— — Ho.
2 Samuel,	— —	2 S.	Joel,	— — Jl.
1 Kings,	— —	1 K.	Amos,	— — Am.
2 Kings,	— —	2 K.	Obadiah,	— — O.
1 Chronicles,	— —	1 Ch.	Jonah,	— — Ju.
2 Chronicles,	— —	2 Ch.	Nahum,	— — Nh.
Ezra,	— —	Ez.	Habakkuk,	— — Hk.
Nehemiah,	— —	Nm.	Zephaniah,	— — Z.
Job,	— —	Jb.	Haggai,	— — Hg.
Psalms,	— —	Ps.	Zechariah,	— — Zc.
Proverbs,	— —	Pr.	Malachi,	— — Ml.
Ecclesiastes,	—	Ec.		

Matthew,	—	M.	2 Thessalonians,	— 2 Th.
Mark,	— —	M.	1 Timothy,	— 1 T.
Luke,	— —	L.	2 Timothy,	— 2 T.
John,	— —	J.	Titus,	— — Ti.
Acts,	— —	A.	Hebrews,	— — H.
Romans,	— —	R.	James,	— — I.
1 Corinthians,	— —	1 C.	1 Peter,	— — 1 P.
2 Corinthians,	— —	2 C.	2 Peter,	— — 2 P.
Ephesians,	— —	E.	1 John,	— — 1 J.
Galatians,	— —	G.	2 John,	— — 2 J.
Phillipians,	— —	P.	3 John,	— — 3 J.
Colossians,	— —	C.	Jude,	— — Ju.
1 Thessalonians,	—	1 Th.	Revelation,	— Rv.

Notwithstanding much care in watching over the press, several errors have crept in. Besides sundry mistakes in pointing, and sometimes the omission of inverted commas in Illustration D. the following escapes, affecting the sense, have been observed, and will be corrected by the reader.

Page 13. Line 17. after *as*, r. *it*. L. 23. for *irresible*, read *irresistible*. P. 24. L. 20. for *truth*, r. *truth*. P. 25. L. 23. after *heathen*, r. *to nought*. P. 27. foot, for *Art. LXXI. r. LXVII.* and for *Art. LXVI. LXVII. r. LXVII. LXVIII.* P. 31. L. 35: after *midſt*, r. *of*. P. 37. L. 21. for *ſhould*, r. *ſhall*. P. 42. L. 8. after *that*, r. *he*. P. 55. L. 6. for *tbing*, r. *tthings*. P. 70. L. 15. for *be*, r. *man*. P. 84. L. 15. for *become*, r. *became*. P. 85. L. 19. for *establiſhed*, r. *establiſh*. P. 104. L. 6. after *in*, r. *a*. P. 109. L. 19. after *teſtament*, r. *is*. P. 112. foot, for *(g)* 177. r. *(g)* 14. *(b)* 177. P. 141. L. 2. after *well*, r. *as*. P. 152. L. 8. for *is*, r. *if*. P. 180. L. 2. for *on*, r. *in*. P. 184. L. 31. for *thee r. them*. P. 192. L. 11. comma after *them*, and dele comma after *openly*. P. 199. L. 26. after *kind*, r. *will*.

